

ANNOTATED BIBLIOGRAPHY ON KINGS

ABERBACH, MOSES SMOLAR, LEIVY (1969) "JEROBOAM'S RISE TO POWER. *J of Biblical Literature* 88(1):69–72.

Considers the findings of some recent studies on the rise of Jeroboam, especially as related in the Septuagint version (1 Kings 12:24), which suggests that this writer deliberately endeavored to vilify Jeroboam. Considers inescapable the conclusion that Septuagint is no more and no less favorable to Jeroboam than the MT.

Abramsky, S. (1982) "THE CHRONICLER'S VIEW OF KING SOLOMON. *Eretz-Israel* 16:3–14.

The Chronicler regarded Solomon as an exemplary monarch, the only king to bring peace and prosperity to Israel. As builder of the Temple, Solomon is seen as the one who continued the great tradition of the making of the Tabernacle in the Wilderness. Thus Hiram, the Tyrian artisan who in 1 Kgs 7:14 is the son of a Naphtalite woman, is the son of a Danite woman according to the Chronicler—as if in the tradition of Moses' artisan Oholiab, the Danite. The Chronicler omits all the stories of the Book of Kings that reveal Solomon's weaknesses, and selects material that conforms to his own view of Solomon's worthy reign. (Hebrew) DDO

Abramsky, Samuel (1980) "NIMROD AND THE LAND OF NIMROD. *Beth Mikra* 25(82):237–255.

Presents a geographic-historic-ideational study of Gen 10:8-13. The biblical story represents a view of the development of kingship initiated by Nimrod, and its expansion from Babylonia to Assyria. The story is Israelite in conception and is integrally related to the context of the genealogies of mankind. It is not possible or desirable to identify Nimrod with a specific king, and the identification with Tukuhi-Ninurta I is rejected. Possibly, the types upon which the story is based are the kings of the First Dynasty of Babylon or the Kassites. The biblical story seeks to provide a background for the Assyrian kings of the first millennium. (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)

Ackerman, James S. (1990) "Knowing Good and Evil: An Analysis of the Court History in 2 Samuel 9-20 and 1 Kings 1-2. *Journal of Biblical Literature*, 109(1):41-60.

Attempts to substantiate Sternberg's notion of an "epistemological gap" in the biblical record through analyzing the Court history. Discusses implications of this literary study for critical questions being debated concerning the Court history. The text's opaque quality leaves many points for us to ponder. This material is not a succession narrative. Furthermore, it shows the characters in the story failing to discover what is good and evil. KDL

Ackroyd, P. R. (1974) "AN INTERPRETATION OF THE BABYLONIAN EXILE: A STUDY OF 2 KINGS 20, ISAIAH 38–39. *Scottish J of Theology* 27(3):329–352.

Discusses the understanding of the parallel though not identical accounts of certain events in Hezekiah's reign in terms of interpretation of the Exile and which gives the narratives in their present form their distinctive character.

Aharoni, Y. (1967) "FORERUNNERS OF THE LIMES: IRON AGE FORTRESSES IN THE NEGEV. *Israel Exploration J* 17(1):1–17.

Ever since the times of the Kingdoms the economic and strategic importance of the Negev was recognized. Hence, their kings spared no effort to maintain a firm control over this territory and to ensure safe communications between Jerusalem and Elath. Archaeological survey proves this by pointing at a system of fortresses and settlements in that area. Standard forts were found on top of hills commanding a wide view, some at crossroads, some at key points of important highways. Then there were forts with towers, some locales had square forts without towers. Also oblong and round forts have been unearthed or even forts surrounded by polygonal enclosures. Most of the forts were of standard size (20 x 20 meters) and built according to a master plan. Believes that Assyrian influence in the building of forts with surrounding towers may possibly be discerned.

Ahlstrom, G. W. (1979) "A NOTE ON A TEXTUAL PROBLEM IN I KINGS 4:16. *Bulletin of the American Schools of Oriental Research* 235:79–80.

In the names occurring in 1 Kgs 4:7–19, the list of Solomon's provinces, there are still some unresolved problems. The text of verse 16 has been discussed by leading scholars who changed what was a unanimous textual tradition. Accepts this tradition and the translation of the 2 words would either be "in Asher and in'Alot" or "in Asher and Be'alot."

ALBRIGHT, W. F., et al. (1968) "ARCHAEOLOGY. *Christianity Today* 12(19):915–931.

A symposium on the bearing of archaeological studies on the Bible. After an introductory survey by Albright, James L. Kelso discusses new light on the Patriarchal Age, K. A. Kitchen presents evidence for Moses and the exodus, S. D. Walters surveys new data on the Hebrew kings, Siegfried H. Horn details other points of illumination of the OT, and C. S. Mann concludes with a survey of the evidence from Qumran.

Alcover, Conrado Guardiola (1989) "Juan de Gales, Cataluna y Eiximenis (John of Wales, Catalonia and Eiximenis). *Antonianum*, 64(2/3):330-365..

John of Wales, an English Franciscan (c. 1285) was well known up to and including the 16th cent. for his homiletic, political-moral philosophical, and biblico-theological works. Such was the case in Catalonia in Spain where kings, church dignitaries and civilian politicians made use of his treatises. Francisco Eiximenis, an important Catalanian political writer, is a case in point; he often, sometimes inexactly, cited Wales' works. Studies the minorite's widespread influence in medieval Catalonia as reflected in various manuscript traditions. Appends a 54-item bibliography. (Spanish) DJH

Allen, L. C. (1973) "MORE CUCKOOS IN THE TEXTUAL NEST: AT 2 KINGS XXIII. 5; JEREMIAH XVII. 3, 4; MICAH III. 3; VI. 16 (LXX); 2 CHRONICLES XX. 25 (LXX). *J of Theological Studies* 24:69–73.

An investigation of textual data in the passage cited with the working theory that the original text has at times been supplanted by a similar-looking intrusive comment which really belongs to an adjacent term.

AMIRAN, RUTH (1968) "THE CANAANITE VESSELS EXCAVATED IN EGYPT WITH EGYPTIAN SIGNATURES. *Israel Exploration J* 18(4):241–243.

Discusses two vessels showing the representation of a bird, one stemming from Tarkhan and the other from Saqqara. The first was found in the burial chamber of Mastaba 1060, dated to the time of the Serpent King (Uadji). Amiran as well as Wainright and Peet suggest its Syrian origin. However, the 'bird' resembles most definitely the Horus-falcon. The second juglet dates back to the last King of the First Dynasty Ka'a. Here again, the form of the jug suggests its Canaanite origin, while the shape of the bird hints at a later addition, i. e. it must have been super-imposed over the red-rimmed, burnished import. Amiran holds that the Horus-falcon 'over-print' may have been a 'royal war-house' identification mark once it had arrived in Egypt at the terminal of the trans-desert caravan. The final act, she suggests, would have been the transfer of the vessels from there to be deposited in the burial chambers of kings, nobles or commoners.

Andersen, Knud Tage (1989) "Noch Einmal: Die Chronologie der Könige von Israel und Juda (Once Again

the Chronology of the Kings of Israel and Judah) *Scandinavian J of the Old Testament* (1):1-45.

The key to the solution of the problem of the surplus of regnal years (for Uzziah, Jotham, Ahaz, and Pekah) is the recognition that Jotham and Ahaz were one and the same person and that 16 years' reign of these two kings should be reckoned as only one 16 year reign. Taking this factor into account, the synchronisms can be reevaluated. Includes a chart of the revised Israel-Judah chronology.

Anderson, Francis I. (1966) "THE SOCIO-JURIDICAL BACKGROUND OF THE NABOTH INCIDENT. *J of Biblical Literature* 85:46-57 (No. 1).

Discusses various background matters of the Naboth incident (I Kings 21) in the light of comparative jurisprudence, especially materials from Ugarit. Such studies suggest that Jezebel's purpose in bringing about a court trial was to gain proof that Naboth was not the legal owner of the vineyard in the first place.

Ararat, Nisan (1987) "On the Fear of God (Attribute of Justice) of Jonah. *Beth Mikra*, 112::85-110..

A detailed textual analysis of the book of Jonah leads to the conclusion that the writer of the biblical book was raising the question of the role of the prophet. Is he the messenger of God's judgment or does his role include praying for mercy? The author of Kings presented Elijah as embodying the first role (justice) and Elisha, comfortable with people and royalty, as embodying the second. The negative view of Jonah is demonstrated by the pun on his name, Jonah, and ha-ir hayonah, "the oppressive city" (Zeph 2:13). Jonah is a self-centered wisdom-type, but unlike Job, he does not pray for others. (Hebrew) NMW

Archi, Alfonso. (1980) "ARCHI RESPONDS TO PETTINATO. *Biblical Archaeology Review* 6(6):42-43.

A summary of the substance of Prof. Alfonso Archi's article, "Ancora Sul-Ebla e la Bibbia" ("A gain on Ebla and the Bible"); in the Italian journal, *Studi Eblaiti* which he wrote as a response to Giovanni Pettinato. He suggests Pettinato substitutes insults for the facts. Covers the question of Ya as a divine element, anointing kings with oil, the occurrence of the names of the cities of the plain in the texts, and the creation story. Charges Pettinato with self-contradiction and inconsistency in his claims.

Archi, Alfonso (1979) "THE EPIGRAPHIC EVIDENCE FROM EBLA AND THE OLD TESTAMENT. *Biblica* 60(4):556-566.

A study of several Ebla texts indicates: (1) many theophorous names contain il, the deity El, but -ya is a diminutive element, not deity; (2) there is no evidence that kings at Ebla were anointed; (3) Ebla "judges" did not have the same function as OT judges; (4) there is no evidence of parallels between Ebla texts and the Genesis creation story; (5) place names at Ebla cannot be identified with the five cities of the plain; (6) the King of Assur in TM. 75.G.2420 was Yadud, not the legendary Tudija; (7) the Eblaite language may more appropriately be called Early Syrian than Early Canaanite.

Arensburg, B. Rak, Y. (1985) "JEWISH SKELETAL REMAINS FROM THE PERIOD OF THE KINGS OF JUDAEA. *Palestine Exploration Quarterly* 117(Jan-June):30-34.

Reports the remains from a 7th cent. BCE tomb on the western slope of Mount Zion above Hinnom excavated in 1975 by the Israel Dept. of Antiquities. The finds are significant primarily as a help toward a better understanding of the biological history of the Jewish people when these skeletal remains are compared with those from the later periods.

Arnit, Yairah (1983) "THE ROLE OF PROPHECY AND PROPHETS IN THE BOOK OF CHRONICLES. *Beth Mikra* 93:113-133.

Prophets occupy a major place in the Chronicler's history, but there are significant contrasts with the Deuteronomistic history (Kings). The motive of the Chronicler is to stress the role of prophets in the Davidic kingdom. Prophecy, however, is diminished. Prophets are generally occasional; their view of history is short

tem; they cannot perform signs. They are documenters of history, not creators of it. Prophets in Chronicles are subordinate to the king, unlike in Kings. Prophets in Chronicles are dependent upon the words of 'the earlier prophets'. They merely reiterate the philosophy of history maintained by the book, that the kingdom of God is now being renewed. (Hebrew)

Auld, A. Graeme (1984) "PROPHETS AND PROPHECY IN JEREMIAH AND KINGS. *Zeitschrift für die Alttestamentliche Wissenschaft* 96(1):66–82.

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

Auld, A. Graeme (1983) "PROPHETS THROUGH THE LOOKING GLASS: BETWEEN WRITINGS AND MOSES. *J for the Study of the Old Testament* 27:3–23.

Extends his study on 'Prophets and Prophecy in Jeremiah and Kings' (ZAW, 1984, 96) and explores some implications. Argues that the classical 'prophets' of the OT began to be so called only some time after the exile. Prophets precede (but have no precedence over) Moses and are Writings redefined as prophetic at an advanced stage in the development of the earlier of them.

Baer, Klaus (1973) "THE LIBYAN AND NUBIAN KINGS OF EGYPT. *J of Near Eastern Studies* 32(1/2):4–25.

Notes on the chronology of the Egyptian dynasties XXII (Libyan period beginning with Shoshenq I, ca. 945 BC) to XXVI (Psammetichus I, 664–610 BC).

Baker, David W. (1988) "The Mosaic Covenant Against Its Environment. *Ashland Theological J* 20:9–17.

Examines several similarities between the Israelite covenant documents and those of the peoples to her north, south, and east. Explores one aspect of Israel's covenant which is different from those of the same period, an aspect which makes Israel unique. Concludes that the nature of God himself makes Israel's covenant different. God is a God of law and justice, so the curses have to be carried out, but, unlike the harsh, or perhaps simply just, kings of the Hittites, Israel's God is also a King of grace and mercy, or better, of hesed. In the very document itself he included a clause providing restoration of broken relationships.

Bakon, Shimon (1989) "For I Am God and Not Man *Dor Le Dor* 17(4):242- 249.

Considers the apparently opposing ideas that God will not relent (as he is God, not man) and the concept of repentance and forgiveness. Forgiveness is the distinctive mark of the biblical God. Both ideas are expressed in the account of Manasseh in Kings and in Chronicles. In his case, Kings and the prophets state that God is weary of forgiving. Justice and mercy are later synthesized in rabbinic thought.

Bakon, Shimon (1991) "Jeremiah, a Tragedy: Thou Hast Enticed Me, and I Was Enticed. *Dor Le Dor*, 19(3):176-185..

Three components in the life of Jeremiah combined to make him the most tragic figure among the prophets. (1) He was born into turbulent times when Judea was being threatened by both Egypt and Babylon. Also, pagan rites and moral corruption were rampant. (2) With his call to prophecy, while still a youth, he became a man obsessed. He was the quintessential prophet who lived and acted in the certainty that God revealed his intentions to him. (3) He was a man of strife, lacking tact, who was in unceasing conflict with kings, princes, priests, and false prophets. MC

Ball, E. (1977) "THE CO-REGENCY OF DAVID AND SOLOMON (I KINGS 1). *Vetus Testamentum* 27(3):268–279.

The narrative of I Kings 1 deals with the appointment of Solomon as co-regent with David. A survey of the monarchy in neighboring lands shows that only in Egypt was there a parallel pattern of co-regencies, stretching from the Old Kingdom to the Third Intermediate Period. Concludes that the co-regency of David and Solomon could well have been based on the Egyptian model. A few corollaries follow: (1) the Egyptian influence is direct; (2) further co-regencies in Israel are possible; (3) T. Veijola's argument of Deuteronomistic redaction for I Kings 1 is a false use of the literary-critical method.

Ball, E. (1977) "A NOTE ON I KINGS XXII.28. *J of Theological Studies* 28(1):90–94.

The words "and he said, Hear, ye peoples, all of you" of 1 Ki. 22:28 are repeated verbatim in Micah 1:2. Most commentators assume that the phrase was a late gloss on the text of the passage in 1 Kings, which mistakenly identified the prophets Micaiah and Micah. Argues that 1 Ki. 22:28 was a purposeful redactional addition stressing a deeper continuity between Micaiah and Micah than merely that of name. Those versions which delete the clause (cf. NEB) are in error.

Bar-Adon, Pessah (1977) "ANOTHER SETTLEMENT OF THE JUDEAN DESERT SECT AT 'EN ELGHUWEIR ON THE SHORES OF THE DEAD SEA. *Bulletin of the American Schools of Oriental Research* 227:1–25.

Another settlement like the Qumran sect has been discovered on the shores of the Dead Sea about 15 miles south of Qumran. The excavation uncovered the remains of a long, large building, much of which had been washed away by flash floods. The building included a hall with a kitchen and evidence of other rooms around. Finds include pottery, stone vessels, a cemetery. The building seems to be destroyed twice. The coins belong to the time of Herod and other kings from 37 BCE to 44 BCE. Illustrated by pictures and drawings.

Bartini, Sebastian. (1971) "SAN JOSE EN LOS VATICINIOS DEL ANTIGUO TESTAMENTO (Saint Joseph In the Prophecies of the Old Testament). *Cahiers de Josephologie* 19:31–52.

We believe that one cannot provide seriously a group of texts which are directly concerned with Joseph. Joseph is found by inclusion in the texts concerning the future kings of Judea, in the predictions of the eternal throne of David, in the hope for the Anointed One above all. (Spanish)

Bartlett, J. R. (1970) "SIHON AND OG, KINGS OF THE AMORITES. *Vetus Testamentum* 20(3):257–277.

A study of how Sihon and Og came to be part of the tradition-history of Israel as presented by the Deuteronomist who drew on tradition, preserved at and transmitted from the sanctuary of Gilgal. The material had a liturgical origin as evidenced, perhaps, in the terms of the cultic material of Pss. 135, 136. It was the Deuteronomist who linked Og of Bashan to Sihon, an Amorite in the phrase, "the kings of the Amorites" which inevitably caused Og to be thought of as an Amorite.

Bartlett, J. R. (1965) "THE EDOMITE KING-LIST OF GENESIS XXXI. 31–39 AND I CHRON. I. 43–50. *J of Theological Studies* 16:301–314.

Very likely, oral tradition had at some stage much more to say about the kings named on this list: exploits like Hadad's battle against the Midianites might have been recounted at length as Gideon's exploits were. But this is no evidence for the presupposition that this list is part of a once larger fixed or oral record. The pre-history of the list is obscure, but perhaps we can go back at least one stage in the history of the list as we now have it. Two quite different formulas are used connecting kings and their cities, and the kings mentioned with the phrase "and the name of his city was..." have connections with Moab rather than with Edom, so far as we can judge. It is thus possible that at some stage there were two groups of names of kings who belonged to different but not widely distant parts of the land east and south-east of the Dead Sea.

Baumgarten, Murray (1976) "ABISHAG: THE BODY'S SONG. *Conservative Judaism; 1977* 31(1/2):42–57.

Traces the different images of Abishag (1 Kings 1:1–4, 15) in the poetry of Glatstein, Manger, Rilke, and Gladys Schmitt's novel, *David, The King*.

Bazak, Jacob (1985) "THE GEOMETRIC-FIGURATIVE STRUCTURE OF PSALM CXXXVI. *Vetus Testamentum* 35(2):129–138.

Psalm 136 has four parts in a geometric structure. Part 1 (136:1–9) is a large triangle on creation composed of three small triangles. Part 2 (136:10–18) is also a large triangle, this one about triumphs for Israel, composed of three small triangles. Part 3 (136:19–22) focuses as a small triangle on Kings Sihon and Og. Part 4 (136:23–26) is the final small triangle on praise to God for providence. The total psalm is a reversed trapezium, since some of the triangles point upward and others downward.

Beale, G. K. (1985) "The Origin Of The Title 'King Of Kings And Lord Of Lords' In Revelation 17.14. *New Testament Studies* 31(4):618–620.

The christological title in Rev 17:14 finds its most likely origin in Dan 4:37. Daniel 4 demonstrates a number of strong affinities with the setting of Rev 17:14. The author of Revelation may thus view Daniel 4 as a typological prophecy of Christ's sovereign defeat of the eschatological foe, and may by the use of the title express the absolute deity and kingship of the messianic Lamb.

Beauvery, Robert (1983) "L'APOCALYPSE AU RISQUE DE LA NUMISMATIQUE: BABYLONE, LA GRANDE PROSTITUEE ET LE SIXIEME ROI VESPASIEN ET LA DEESSE ROME (The Book of Revelation Exposed to the Risk of Numismatics: Babylon, the Great Harlot and the Sixth King Vespasian and the Goddess Rome). *Revue Biblique* 90(2):243–260.

A coin issued in 71 AD has the image of Vespasian on one side and the goddess Rome seated on the seven hills on the reverse. She is the she-wolf (figuratively, a harlot) who nursed Romulus and Remus. John of Patmos had such a figure in mind when he wrote about Babylon, the great harlot, seated on seven hills, in Rev 17. Writing under Hadrian, he reconstructed the reign of Vespasian, his sixth of seven kings, recalling the destruction of Jerusalem and Judea at the hands of Vespasian and his son Titus. Plate. (French)

Becking, Bob (1988) "Theologie na de ondergang: Enkele opmerkingen bij 2 Koningen 17 (Theology after the Fall: Remarks on 2 Kings 17). *Bijdragen* 49(2):150–174.

An analysis of 2 Kgs 17:7–23. Kings describes a great span of time in which great changes took place. It opens with historical facts, which should be interpreted positively: the reign of King Solomon and the building of the temple in Jerusalem. It ends with ruin: the fall of Samaria and the final days of Judah. The deuteronomic reflections on the fall of Samaria and Jerusalem give us a few elements for a "theology of ruin." The authors must be respected for the fact that they were able to write the black pages of their own history. Other texts in the OT reveal that a "theology of ruin" must be written with two emphases: one on human guilt and one on human sorrow. (Dutch)

Becking, Bob (1987) "Elia op de Horeb (Elijah on Horeb). *Nederlands Theologisch Tijdschrift* 41(3):177–186.

The repetition of 1 Kgs 19:9b–10 in 13b–14 cannot be explained by a literary-critical or narratological solution alone; rather, in the story of the encounter with JHWH flashback is present in order to emphasize Elijah's despair. Moreover, elements from the theophany "tempest-fire-earthquake" are not referring to Baal but to the way JHWH has revealed himself in 1 Kings 18. The theophany on Mount Horeb gives a theological counterweight to the revelation on Mount Carmel. (Dutch)

Begg, Christopher (1989) "The Death of King Ahab According to Josephus. *Antonianum*, 64(2/3):225–245..

In 1 Kgs 22:1–35 (2 Chr 18:1–34) we find the celebrated episode of King Ahab's end. In his *Antiquities*

(8:398-420), Josephus retells the story. His version is characterized by sundry additions and changes in the Scripture text. Tries to clarify the particular elements of Josephus' presentation. Specifically, asks: Just how did Josephus achieve these changes? What effect did these modifications have on the way Ahab's end was presented in Josephus' version vis-a-vis the biblical text? Takes into consideration the Massoretic text, the LXX and the Tragumic witnesses to 1 Kings 12 and 2 Chronicles 18, as well as other rabbinic traditions concerning Ahab's end. Josephus uses indirect rather than direct discourse, supplies motivation for behavior, at times rearranges sequence, works the episode into earlier and later episodes. Result: a "flatter," more transparent text than the biblical presentation; ambiguities, ironies, puzzlements removed. DJH

Begg, Christopher T. (1985) "UNIFYING FACTORS IN 2 KINGS 1.2–17a. *J for the Study of the Old Testament* 32:75–86.

Calls attention to unifying factors in 2 Kgs 1:2–17a which disprove arguments against the original unity of the passage as usually put forward.

Begg, Christopher (1989) ""This Thing I Cannot Do" (1 Kgs 20,9) *Scandinavian J of the Old Testament* (2):23-27.

The movement of thought in 1 Kings 20:2-9 has long been a puzzle. In particular, the sequence leaves one with the question: what is the difference between Ben-Hadad's first and second demand that makes Ahab emphatically reject the latter after readily accepting the former? After reviewing past discussions of the problem, calls attention to an Egyptian document, the "Victory Stela of King Piye," which may help to elucidate the course of negotiations between Ben-Hadad and Ahab.

Begg, Christopher (1989) ""DtrP" in 2 Kings 25: Some Further Thoughts *Revue Biblique* 96(1):49-55.

Extends the analysis of the thematic dimensions of the Deuteronomist redactor "DtrP" in 2 Kings 25, based on the suggestions of F. Garcia Lopez (RB, 1987, 94(2):222-232). He found DtrP in 25:8-9a, 10 and secondarily in 25:13-17. By use of typical material from Jeremiah as comparison, it is reasonable to identify 25:3, 9b, 11-12 and 22-26 also as DtrP.

Begg, Christopher T. (1986) "2 Kings 20:12–19 As An Element Of The Deuteronomistic History. *Catholic Biblical Quarterly* 48(1):67–80.

Examines the account of the Babylonian embassy to Hezekiah in 2 Kings 20:12–19 in terms of the possible factors inspiring the Deuteronomist's incorporation of it and of the uses to which he puts it in his work as a whole.

Begg, Christopher (1988) "The Death of Josiah: Josephus and the Bible. *Ephemerides Theologicae Lovanienses* 64(1):157–163.

Considers the versions of King Josiah's death as given in 2 Kgs 23:29–30a and 2 Chr 35:20–25, as well as the version given by Josephus in his Antiquities. Josephus is more similar to Chronicles than to Kings. Josephus makes himself the defender of Josiah's reputation, and so recasts episodes in order to uphold that reputation.

Begg, Christopher (1988) "Babylon and Judah in Chronicles. *Ephemerides Theologicae Lovanienses* 64(1):142–152.

The following features of the Chronicler's treatment of the Babylon theme are noteworthy: He freely transposes items cited by the Deuteronomist in a given context to earlier or later points in his own work. He tends to generalize the Deuteronomist's accounts of the interactions between Babylon and Judah. He does not reproduce Kings references to Babylonian displays of favor to the Judeans subsequent to the fall of Jerusalem. The pro-Babylonian stance of the Chronicler is functionless given the fact that his work presupposes the demise of Babylon's rule. His dispassionate stance can be explained if it is assumed that he is writing considerably after the events of 587–537.

Ben Zvi, Ehud (1988) "The Authority of 1–2 Chronicles in the Late Second Temple Period. *J for the Study of Pseudepigrapha* 3:59–88.

After surveying literature of the late Second Temple period which refers to events recorded in 1 Samuel-2 Kings (DtrH) and/or 1–2 Chronicles, it is noted that much attention was given to the DtrH history, with only 1 Esdras, Test. Mos. 2:5–9 and material on Manasseh's repentance being traceable to 1–2 Chronicles or a tradition stemming from it. Concludes that DtrH portrayed the preferred monarchical history in the late Second Temple period and was therefore seen as more authoritative.

Ben-Zvi, Ehud (1990) "Tracing Prophetic Literature in the Book of Kings: The Case of II Kings 15,37 *Zeitschrift fur die Alttestamentliche Wissenschaft* 102(1):100-105.

2 Kings 15:37 does not come from Israel's archives, but rather, from a prophetic source that differs from the tradition of Isaiah.

Berg, Edmund (1988) "Who Was Melchizedek? *Dor Le Dor* 16(3):183-185.

Based on Gen 10:15-20, it appears that Melchizedek was a kinsman of the kings of Sodom, Gomorrah, Admah and Zeboim. It was then proper for him to be their representative before Abraham. Melchizedek was a believer in El Elyon, the God of Abraham, but in his view El Elyon was the chief among the gods, not the exclusive god. Two poets who wrote on Melchizedek are cited: Richard Hiller and Edwin Arlington Robinson.

Bergmeier, Roland (1982) "'KONIGSLOSIGKEIT" ALS NACHVALENTINIANISCHES HEILSPRADIKAAT. *Novum Testamentum* 24(4):316–339.

The gnostic concept of kinglessness (abasileutos) does not refer to earthly, political kings, but must be understood within Valentinian soteriology and eschatology. In this context the term, like anarchos, is not just a description of eternity or incorruption, as in the church fathers, but has a specific gnostic context in pointing to full salvation in the pleroma, free from the Demiurge-king, in contrast to medial salvation on the soul level subject to him. Appendices to the article discuss E. Pagels' article on Valentinian eschatology (HTR, 1974, 67:35–53) and E. Muhlenberg's article on salvation in Heraclitus (ZNW, 1975, 66:170–193). (German)

Berlin, Adele (1982) "CHARACTERIZATION IN BIBLICAL NARRATIVE OF DAVID'S WIVES. *J for the Study of the Old Testament* 23:69–85.

Offers a literary study of narratives in Samuel and Kings concerning David and his wives Michal, Bathsheba, Abishag, and Abigail, and their characterization. Suggests a correspondence between the public and private stages of David's life in terms of his responses to his wives.

Bernas, Casimir (1980) "MODELS FOR PRAYER IN THE BOOKS OF KINGS. *Bible Today* 18(5):317–321.

Exposition of prayers of Solomon, Elijah, Elisha, and Hezekiah. Prayer is the language of faith, even in times of tribulation, and whether corporate or private, is made for all members of the community, even for those outside.

Bickert, Rainer (1987) "Konig Ahas und der Prophet Jesaja: Ein Beitrag zum Problem des Syrisch-Ephraimitischen Krieges (King Ahaz and the Prophet Isaiah: A Contribution to the Problem of the Syro-Ephraimitic War). *Zeitschrift fur die Alttestamentliche Wissenschaft* 99(3):361–384.

According to the usual interpretation, several texts of the OT deal with a Syro-Ephraimitic War (especially 2 Kgs 16:5–9 and Isa 7:1–9). The Kings passage, however, speaks only of a Syrian attack on Jerusalem, while the passage from Isaiah speaks only of a plan for a Syrian attack and originally has nothing to do with the events reported in 2 Kgs 16. The notion of a Syro-Ephraimitic War should be stricken from reconstructions of Israel's history. (German)

Birney, Leroy (1970) "AN EXEGETICAL STUDY OF GENESIS 6:1-4. *J of the Evangelical Theological Society* 13(1):43-52.

The terms "sons of God" and "daughters of men" need not have universal meaning—they may apply to specific groups. The former expression has been taken to mean (1) angels; (2) Sethites; or (3) kings or nobles. Because angels do not marry, however, it is better to think of options (2) and (3). Linguistic usage and thematic parallels from other Near Eastern literature would favor (3). The "taking of wives" seems not to be sinful because of indiscriminate but because "even all they chose" speaks of polygamy. The "nephilim" existed at the time of these marriages—not as a result of them—and are mentioned probably to give insight into the wicked conditions of the times. The "mighty ones" and "sons of God" are synonymous.

Blair, Hugh J. (1975) "KINGSHIP IN ISRAEL AND ITS IMPLICATIONS FOR THE LORDSHIP OF CHRIST TODAY. *Evangelical Quarterly* 47(2):70-77.

Clarifies the distinction between a kingdom not of this world and one secular and politically motivated. God willed for Israel to be a spiritual kingdom, led by a charismatically endowed man. Israel's kings failed just when they lost sight of this: Saul's autocracy, David's numbering of people, Solomon's marriage alliances, Hezekiah's politics with the Babylonians, Josiah's interference with Egypt. By implication, the church is to live under the Lordship of Christ, carrying divine sovereignty into the world by the Word of reconciliation, making effective divine powers as powers of the New Age, preparing the world for the onset of the sovereignly ruling God.

Borkowska, Urszula (1985) "The Funeral Ceremonies of the Polish Kings From the Fourteenth to the Eighteenth Centuries. *J of Ecclesiastical History* 36(4):513-534.

Important for their social and political overtones, funeral rites were the most developed ceremonies aimed at emphasizing royal majesty. Polish ceremonies drew many motifs from European inspiration, merging them with native traditions. The funeral mystery was expressed, like other royal ceremonies, in the sacred character of the liturgy and the symbolic gestures; it made its outward impression by pomp and color.

Braun, Rood (1971) "THE MESSAGE OF CHRONICLES: RALLY 'ROUND THE TEMPLE. *Concordia Theological Monthly* 42(8):502-514.

The Chronicler's methodology, in contrast to that of the Deuteronomist, may be seen by comparing his use of the sources of history of Israel. He has (1) taken over the material of Samuel-Kings with little or no alteration, (2) omitted a considerable amount of material entirely, (3) reorganized the material available to him, (4) added material of his own, or (5) altered the text of Sam.-Ki. through brief additions, deletions and substitutions. The selection and organization of his material indicates that the central theme is emphasizing the legitimacy and universality (all Israel) of the rule of David and Solomon in accord with God's will, and the central importance for all cultic matters. The same emphasis may be seen in the treatment of the post-Solomonic kings of Judah. He also maintains an interest in all Israel, making no blanket condemnation of Israel, but encouraging them to recognize the legitimacy of the Jerusalem temple. Contrary to generally held views, the message of the Chronicler focuses on all aspects of the cult, not only on the Levites, and he maintains an interest in speaking to the northern tribes.

Brettler, Marc (1989) "Ideology, History and Theology in 2 Kings XVII 7-23. *Vetus Testamentum*, 39(3):268-282.

2 Kings 17:7-23 is complex and has multiple ideologies. Divides it by source criticism into: (1) 7-12, a misplaced condemnation of Binyamin (=Judah) for cultic sins; (2) 13-18a+23, a condemnation of Israel, the northern kingdom, for covenant infractions; (3) 21-22, a condemnation of the north for breaking away from David and for following Jeroboam's sin(s); and (4) 18b-20, a reference, added later, to Judah's exile. One portion of 2 retrojects the sins of Manasseh on the north kings. Thus there are a multiplicity of reasons for the exile of the north. SJS

Brinkman, John A. (1978) "A FURTHER NOTE ON THE DATE OF THE BATTLE OF QARQAR AND NEO-ASSYRIAN CHRONOLOGY. *J of Cuneiform Studies* 30(3):173-175.

A response to an article by William Shea (JCS, 1977, 29(3):240-242) in which he proposed that the date for the Neo-Assyrian kings before the accession of Adad-Nirari III be raised by one year. Brinkman argues that there is no need to date the battle of Qarqar other than in 853 BC nor to shift the related chronologies.

Brinkman, J. A. (1965) "ELAMMITE MILITARY AID TO MERODACH-BALADAN." *J of Near Eastern Studies* 24:161-166.

(No. 3).-Merodach-Baladan, the Chaldean chief who sought to make Babylon independent of Assyria at the end of the 8th cent. BC, received armed support and later political asylum from Elam. Cuneiform texts indicate that this aid was purchased with sums of money and gifts. Merodach-Baladan also sought an alliance with Hezekiah of Judah (II Kings 20:12-19; Isa. 39:1-8) to further his anti-Assyrian policies.

Brodie, Thomas L. (1983) "LUKE 7,36-50 AS AN INTERNALIZATION OF 2 KINGS 4,1-37: A STUDY OF LUKE'S USE OF RHETORICAL IMITATION." *Biblica* 64(4):457-485.

Luke 7:1-8:3, which emphasizes that John and Jesus are prophets, depends on the OT account of Elijah and Elisha. Detailed literary comparison shows that almost every element of the OT stories of the woman in debt and of the woman who found new life (2 Kgs 4:1-37) appears in abbreviated or transformed shape in the account of Jesus' forgiving of the sinful woman in Luke 7:36-50. The main difference is that Luke makes many actions and ideas in the OT texts more internal. Evidently Luke used Hellenistic rhetorical imitation to synthesize, clarify and Christianize the OT passages.

Brodie, Thomas L. (1989) "The Departure for Jerusalem (Luke 9, 51-56) as a Rhetorical Imitation of Elijah's Departure for the Jordan (2 Kgs 1, 1-2, 6)" *Biblica* 70(1):96-109.

Luke imitates the Elijah-Elisha narrative in major portions of Jesus' narrative speech in Luke 4:16-30; Luke 7:1-8:3; and the accounts dealing with Stephen in Acts 6-8. Similarly, the account of Jesus' departure for Jerusalem in Luke 9:51-56 fuses the ideas of death in 2 Kings 1 and assumption in 2 Kgs 2:1-6 pertaining to Elijah being taken up into heaven. Luke used the account concerning Elijah as the literary framework of his account, integrating it with other elements of history and tradition.

Brodie, Thomas L. (1986) "Towards Unraveling the Rhetorical Imitation of Sources in Acts: 2 Kgs 5 as One Component of Acts 8, 9-40." *Biblica* 67(1):41-67.

Luke's stories of Simon Magus and the Ethiopian eunuch in Acts 8:9-40 are based largely, but not exclusively, on the story of Naaman in 2 Kings 5. He uses the physical cleansing of Naaman's leprosy to describe the eunuch's spiritual cleansing in baptism, and Gehazi's attempt to use God's healing gift as a means to make money to depict Simon's offer of money to Peter that he might gain power over the gift of the Spirit. In so doing, he follows the Greco-Roman rhetorical practice of imitating and internalizing ancient texts.

Brodie, Thomas Louis (1986) "Towards Unravelling Luke's Use of the Old Testament: Luke 7.11-17 as an Imitation of 1 Kings 17.17-24." *New Testament Studies* 32(2):247-267.

The period of 100 BC to AD 100 witnessed the development of the highly literary process of imitation (as well as emulation) into the "guiding principle of literary art." Luke's account of the raising of the son of the widow of Nain, though of NT theological content, is, with respect to narrative shape, very likely an imitation of Elisha's raising of the widow's son. This suggests that Luke was not only trained in the rhetorical skills of imitation, but has made use of the technique throughout his gospel.

Brueggemann, Walter (1987) "The Embarrassing Footnote." *Theology Today* 44(1):5-14.

Contends that in personal and in public life, to be able to see the working of God that unfaith cannot see is what permits the overpowering conclusion "we are more than conquerors through him who loved us." Examines the narratives concerning Elijah, Elisha, and Maicah in the book of Kings. Notes two levels of human history as that viewed from the perspective of the King or the world and that from the vantage point of the prophet or God. Suggests five proposals of re-education which result in knowing the real world.

Brueggemann, Walter (1972) "LIFE AND DEATH IN TENTH CENTURY ISRAEL. *J of American Academy of Religion* 40(1):96–109.

Compares the Joseph narrative (Gen. 37, 39–48, 50) and the succession narrative (2 Sam. 9–20, 1 Kings 1–2) as 10th cent. attempts to reformulate theology in a cultural situation of affluence, power, and leisure. The passages reflect a shift from a theocentric to an anthropocentric world view. The measure of manhood is no longer obedience of God, but the extent to which men have functioned as life-hearers in a world where the issue of life and death is persistently pressing.

Brueggemann, Walter (1985) "II Kings 18–19: The Legitimacy of a Sectarian Hermeneutic. *Bible Translator* 7(1):142.

Originally presented before the National Faculty Seminar on Church Education. Distinguishes in 2 Kgs 18f. two conversations, one of negotiation on the wall (public language) and one of faith behind the wall (communal language). The latter sectarian hermeneutic informed as it is by the Exodus narrative, is properly one of suspicion for all dominant definitions of reality, one that articulates its pain, and one that proposes an alternative ordering of society. It also contains the capacity of self-criticism if the community turns away from the first conversation to a kind of isolationism and particularism. Church educators must therefore be fully bilingual.

Bucellati, Giorgio (1988) "The Kingdom and Period of Khana. *Bulletin of the American Schools of Oriental Research* 270:43–61.

Before the discovery of Mari, the tablets of Khana were the only cuneiform texts from Syria known to Assyriologists. They shed light on an important period of ancient Syrian history, corresponding to the Late Old Babylonian period. But more important is the historical construct of the kingdom of Khana, of which first Mari and then Terqua was the capital. The unique and hitherto unrecognized geopolitical configuration of the region of Khana is outlined and it shows why Khana after the fall of Mari did not become a petty local kingdom. Documentation is given for a proposed sequential order of the 11 kings who ruled Khana in the second quarter of the second millennium BC.

Burchard, Christoph (1985) "ROMER 9,25 EN TO HOSEE. *Zeitschrift für die Neutestamentliche Wissenschaft* 76(1/2):131.

Just as "en Elia" in Rom 11:2 means in the Elijah-portion (of the Book of Kings), "en to Hosee" in Rom 9:25 means in the Hosea-section of the 12 minor prophets. Similarly Philo and the rabbis cite portions of biblical books using "in" and an identifying word. Paul probably did not know a book of Hosea as such, but rather a Hosea-portion at the beginning of the minor prophets. (German)

Cameron, P. S. (1990) "'Lead us not into temptation.' *The Expository Times*, 101(10)::299-300..

All books on the Lord's Prayer gives more attention to this petition than any other. The besetting sin of scholarship, originality, takes hold. One usually chooses between "being tempted into sin," which makes God a tempter, and "being tested by trials," which suggests asking to be spared from something which is considered essentially good. Consideration of the Semitic word *nasah* lying behind the Greek *peirasmos* is helpful in avoiding these pitfalls: see Ps 26:2, 1 Kings 10:1; Sirach 27:5 and Ps 143:2. They suggest a forensic sense: examination in open court. RNY

Caragounis, C. C. (1987) "The Interpretation of the Ten Horns of Daniel 7. *Ephemerides Theologicae Lovanienses* 63(1):106–113.

Develops certain interpretive principles and criteria and certain safeguards that need to be applied to any attempt at the interpretation of the fourth beast of Daniel 7. (1) The horns are to be understood successively. (2) The horns represent kings rather than kingdoms. (3) Not all ten horns necessarily have relevance for Jewish history. (4) The horns can symbolize Seleucid or a mixed succession. (5) The ten horns are probably to be understood figuratively. Speculates on the identification of the horns.

Carlson, R. A. (1969) "ELIE A L'HOREB (Elijah at Horeb). *Vetus Testamentum* 19(4):416–439.

Analyzes Wellhausen's separation of 1 Kings 19:9b-11a from its context as a secondary interpolation with contradictory and repetitive elements. (1) Gives a literary study of the employment of repetitions involving two and three members. The examples suggest that this is a stylistic trait of the art of narration in the OT used for the purposes of expressing certainty and emphasis as seen in Joseph's words of Gen. 40:32. In the case of the three members, it is the last member which contains the principal point. (2) Investigates the ideological side of the legend of Elijah with special emphasis upon the connection which exists between the word of the Yahweh and the acts of Elijah. (3) A concluding analysis of four leading motifs demonstrates the thematic unity of 1 Kings 18–19 as two acts of the same play. (French)

Case, Robert, II (1988) "Rehoboam: A Study in Failed Leadership. *Pr* 14(1):55–77.

Solomon's son Rehoboam (crowned 930 BC) is a classic scriptural illustration of gross mismanagement and flawed leadership which produced catastrophic results. When details derived from 1 Kings 12 are integrated with today's prominent management literature, these current theories prove useful in analyzing Rehoboam's actions. Thus, 1 Kings 12 can be used as a guide to leadership principles.

Chaney, Wm. A. (1963) "ANGLO-SAXON CHURCH DUES: A STUDY IN HISTORICAL CONTINUITY. *Church History* 32:268–277.

Beginning in the ninth century the payment of church dues is shown to be a form of taxation imposed by the ruling King of the state. It was termed church dues because the temporal head of state was also head of the church and penalty or fine could be levied if the dues were unpaid. Many of the famous kings of the land decreed release from famine and pestilence if the people paid their dues to him. People were told their sacrificial giving would even halt war. Various types were collected including the tithe, Peter's pence, plough-alms, and light-dues, the latter providing light for the church building.

Chaney, William A. (1967) "THE ROYAL ROLE IN THE CONVERSION OF ENGLAND. *J of Church and State* 9(3):317–331.

Among Germanic tribes in the Middle Ages, cult and culture were intermeshed, and the king was the high-priest who embodied his people's "luck" and dealt with the gods. That this sacral king was a crucial figure in conversion of his people is clearly illustrated in the introduction of Christianity into England. The idea of spiritual fatherhood of Anglo-Saxon kings over heathen rulers whose submission to Christianity they had procured is another aspect of the royal role in conversion of England. Conflict between church and state developed later, as these two realms became clearly differentiated.

Christensen, Duane L. (1989) "The Identity of "King So" in Egypt (2 Kings XVII 4) *Vetus Testamentum* 39(2):140-153.

Hoshea, king of Israel, made his fateful appeal in 2 Kings 17:4 to Tefnakht I of Sais ("King So") in 724 BC, shortly after the latter's consolidation of political power in the Western Delta of Egypt. The proposed alliance with Egypt was thwarted by the invasion of Pi(ankhy) in 723/22 and the subsequent establishment of the 25th (Nubian) Dynasty, which ushered in a new chapter in the history of the Near East for both Egypt and Israel.

Coats, George W. (1987) "The Golden Calf in Psalm 22. *Horizons in Biblical Theology* 9(1):1–12.

Finds in the current polemic of Exodus 22 hints of tradition that accepted a positive role for the golden calf in Israel's cult; it was a symbol of Moses' leadership, of God's presence in the exodus. By analyzing Num 23:22; 24:8; and Ps 22:22, shows the original term to be re'em, wild ox. It appears the struggle between the Davidic kingship and the kings in the north accounts for the interpretation that changes re'em to the polemical l'egel. The competition between the two communities of faith sharpened precisely over the golden calf; the southern bias of the Yahwist treating it as the symbol of northern apostasy. Briefly draws parallels to Christian-Jewish dialogue.

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

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

Cogan, M. (1980) "TENDENTIOUS CHRONOLOGY IN THE BOOK OF CHRONICLES. *Zion* 45(3):165–172.

A comparison with Mesopotamian historical literature suggests that the Chronicler's divergence from the dating in Kings reflects a systematic tendency to give Temple affairs precedence over non-cultic, mundane affairs. (Hebrew)

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

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

Cohen, Shaye (1984) "Solomon and the Daughter of Pharaoh: Intermarriage, Conversion and the Impurity of Women. *J of the Ancient Near Eastern Soc., Columbia U* 85, 16/17:23–37.

There are several strands in the account in Kings of Solomon's marriage to the daughter of Pharaoh. One strand regards it as a great achievement and Solomon as a great king. Another, however, attributes the split of the kingdoms to this sin. Rabbinic exegesis sought to justify Solomon, reading into the text the idea that Solomon hoped they would convert after marriage. 2 Chron 8:11 has the Egyptian princess removed from the city because it had become sanctified by the ark and she was polluted.

Cohen, Uzi (1990) "Historic Parallels in 1 Kings. *Beth Mikra*, 34(121):162-165..

Historical incidents in 1 Kings are written with an eye to earlier, parallel events. Thus the language describing Jeroboam's secession is selected to remind the reader of Sheva ben Bikhri. The golden calves of Jeroboam allude to the sin of the golden calf in the wilderness. The prophetic experiences of Elijah are allusions to those of Moses. (Hebrew) NMW

Cohn, Robert L. (1985) "Convention And Creativity In The Book of Kings: The Case Of The Dying Monarch. *Catholic Biblical Quarterly* 47(4):603–616.

The Book of Kings usually reports the deaths of the kings of Israel and Judah without much fanfare. None after David is given a deathbed testament. With but four exceptions, kings not slain in battle enjoy no parting scenes and no commentary on their passing. These four exceptions Jeroboam, A haziah, Ben-hadad, and Hezekiah—are featured in episodes which are variations on a single pattern.

Cohn, Robert L. (1982) "THE LITERARY LOGIC OF I KINGS 17–19. *J of Biblical Literature* 101(3):333–350.

A literary analysis of 1 Kgs 17–19 shows a carefully woven account of a group of tales about Elijah. The narrative as a whole has been shaped both thematically and structurally. Examines the account from two

structural perspectives, linear and parallel, and demonstrates how each contributes to an understanding of the thematic unity of the narrative.

Cohn, Robert L. (1983) "FORM AND PERSPECTIVE IN 2 KINGS V. *Vetus Testamentum* 33(2):171–184.

2 Kgs 5 is a single, continuous story, independent of its context, comprised of three distinct units. Unit A centers on Elisha in the healing of Naaman. Unit B focuses on Naaman and his confession of faith in Yahweh. Unit C narrates Gehazi's efforts to enrich himself at Naaman's expense. The story could have ended with either Unit A or Unit B, but art and theology are symbolically related to permit the moral to transcend the miraculous. The echoes and the contrasts show careful construction.

Cook, Albert (1986) "'Fiction' and History in Samuel and Kings. *J for the Study of the Old Testament* 36:27–48.

Warns against recent attention to fictional elements in Samuel and Kings resulting in the slighting of the predominantly historiographic thrust of these writings. Considers how the writer's careful observation of behavior in his characters contributes to his historical presentation of the life of Israel.

CORNELIUS, FRIEDRICH (1960) "GENESIS XIV *Zeitschrift für die Alttestamentliche Wissenschaft* 72:1–7.

The four kings of Gen. 14 are identified as Ked or La'omer, an unknown but authentic Elamite name; Hammurabi (Amraphel) of Babylonia; Ariok (Hurrian name) of Alzija (Ellasar) at the source of the Tigris; Tudhalijas (Tid'al) the ruler who followed Annitas, conqueror of the Hittites. The latter referred to their conquerors as "foreigners"; hence, the title *melech goyim*. The latter title is also what the Hyksos of Egypt called themselves. 1694–86 is the only period in which Hammurabi (short chronology) and the Hyksos could have been together in Palestine. The purpose of the alliance was to wrest Palestine from the Egyptians. This was Hammurabi's error. Not he but the Hyksos conquered Egypt; the Hurrians occupied the Euphrates bend, and the Babylonian plain was exposed to the subsequent Kassite invasion. The enormous earthquake of 1650 which destroyed the Cretan palaces at Ugarit and Alalah VII may also have destroyed Sodom and Gomorrah in an area (the southern part of the Dead Sea) prone to earthquakes. The lifetime and hence the person of Abraham is thereby authenticated. (Ger.)

Cowdrey, H. E. J. (1981) "BEDE AND THE 'ENGLISH PEOPLE.' *J of Religious History* 11(4):501–523.

Bede (c. 673–735) has three overarching purposes in writing his *Ecclesiastical History*: (1) To foster the self-understanding of the varying peoples in England (English, British, Irish, Picts) as one English people. (2) To stress the fundamental importance and position of the Roman church order, especially in the questions of observance of Easter and clerical tonsure. In doing so he further strengthened the unity of the English people. (3) To provide models of life and behavior for kings, monks, and bishops, which in turn would secure the Christian order and political vitality of the English people. Bede's influence is as difficult to document as it is to overestimate.

Cross, F. M. Jr. (1966) "THE CONTRIBUTION OF THE QUMRAN DISCOVERIES TO THE STUDY OF THE BIBLICAL TEXT. *Israel Exploration J* 16(2):81–95.

The promulgation of the standard recension took place sometime near the mid-first century A.D. The text used to prepare the Kaige recension at the beginning of the century is proto-Massoretic. Readings which differ both from the older Greek and from the developed Massoretic text are not few, especially in Samuel and Kings. While the proto-Massoretic text is well known in many books at Qumran, there is no exemplar of the Massoretic text and no evidence of its influence. On the other hand, the Rabbinic recension appears to have been the accepted text in other circles by A.D. 70, and in the interval between the Jewish revolts against Rome, became the reigning text in all surviving Jewish communities. Its victory was complete and rival textual traditions shortly died out, except as they were preserved frozen in ancient translations or survived in the text of an isolated text such as the Samaritans.

Cross, Frank M. (1973) "NOTES ON THE AMMONITE INSCRIPTION FROM TELL SIRAN. *Bulletin of the American Schools of Oriental Research* 212:12–15.

The script of the Tell Siran inscription is not Aramaic but a national script which branched apart from its Aramaic forebear and independently evolved its peculiar style. It is important in that it supplies a missing sequence of Ammonite kings. They fit into the gap between 650 and 580 BC.

Cummings, Raymond L. (Villanova U., PA) (1990) "The Papacy and the Liberal Campaign against the Kingdom of the Two Sicilies (1850's). *Catholic Historical Review*, 76(4)::697-711..

The threat of England and France in 1856 to intervene militarily in the Kingdom of the Two Sicilies to force Ferdinand II to reform his regime alarmed the papal government and reveals, through their reactions, much about the character and style of Pius IX and Cardinal Antonelli. While both rejected any right of intervention, Antonelli, the pragmatic diplomat, worried and vacillating, sent mixed signals to Naples concerning the concessions that Ferdinand should make to the liberal West, whereas Pius, firmly committed to principles he considered divinely ordained, held Vatican policy to a position more supportive of the conservative, pious Neapolitan kings.

Cundall, Arthur E. (1969) "SACRAL KINGSHIP—THE OLD TESTAMENT BACKGROUND. *Vox Evangelica* 6:31–41.

The concept of sacral kingship in connection with the Davidic line must be questioned. There is no evidence that the king of Judah was regarded as divine and there is remarkably little evidence for the exercise of any regular priestly functions by the kings in the Jerusalem Temple. There is, however, evidence of tension between the advocates of the monarchy and the champions of the older amphictyonic traditions, and possibly we may find in this the explanation of much that is utilized by the sacral-kingship school. This does not preclude the possibility that, at the New Year Festival, there was a celebration of the renewal of the Davidic covenant, in which the reigning king participated.

DAHOO, MITCHELL (1958) "SOME AMBIGUOUS TEXTS IN ISAIAS. *Catholic Biblical Quarterly* 20:41–49.

A characteristic of Isaiah is his use of paranomasia; Ugaritic parallels in each case clarify the Masoretic Text. Isa. 30:15, for "Returning" read, "By sitting still." Isa. 52:2, Ugaritic and MT against emendations, reads, "Arise and sit down (enthroned), O Jerusalem." Isa. 33:2, "our strength," lit "Their strength," is not an impossible form but has an enclitic mem, one pronominal suffix being used for two words in parallelism Isa 40:5, for MT "see it together," read, "see his face." Isa. 45:1, for "ungird the loins of the kings," read, "I shall make the kings run.

Dalley, Stephanie (1990) "Yahweh in Hamath in the 8th Century BC: Cuneiform Material and Historical Deductions. *Vetus Testamentum*, 40(1)::21-32..

In 738 BC, a king named Azri-yau led a Hamath coalition against Tiglath-pileser of Assyria. He was from Yaudi, but that is neither Judah nor y'dy (= Sam'al). In 720-719 Hamath itself was ruled by Yau-hi'di. Both these kings had names with Yahweh as the theophoric element. A third possibility from the Bible is Joram/Hadoram, son of Toi of Hamath. The simplest conclusion is that in at least two north Syrian countries Yahweh was worshipped as a major god. This ties in with the rab-aqeh's references to gods of Hamath and Arpad. SJS

DANIEL, CONSTANTIN (1967) "LESESSIENS ET "CEUX QUI SONT DANS LES MAISONS DES ROIS" (The Essenes and "Those who Are in Kings' Houses"). *Revue de Qumran* 6(22):261–277.

In a previous article (R Qum, 1967, 6(21):31–53) the theory was propounded that the Herodians of the NT were the Essenes. This identification is confirmed by parallel references in Matthew 11:7–8 and Luke 7:24–25, "Those who wear soft raiment are in kings' houses." The Essenes were in the desert near John the Baptist, they emphasized the use of linen garments and they were under the protection of Herod the Great and his family. The "reed" in the Matthew passage refers to the Zealots. (French)

Danner, Dan G. (1981) "RESISTANCE AND THE UNGODLY MAGISTRATE IN THE SIXTEENTH CENTURY: THE MARCAN EXILES. *J of American Academy of Religion* 49(3):471–481.

The English theory of divine right of Kings came under serious scrutiny during the reign of Mary Tudor. In exile the English reformers developed theories of resistance to the ungodly magistrate. John Ponet, Christopher Good-man, and John Knox, each in his own way, based resistance on biblical mandates and natural law. Knox wrote that it was the responsibility of the nobles and lesser magistrates to revolt and defend the laws of God. The influence of these theories of resistance is seen in 17th cent. Puritanism and in modern democratic theory and practice.

Davies, G. I. (1989) "'urwot in 1 Kings 5:6 (evv. 4:26) and the Assyrian Horse Lists *Journal of Semitic Studies* 34(1):25-38.

Modern lexica and commentaries agree in the meaning 'stall, stable' for 'urwot. While this fits 2 Chr 32:28, in 1 Kgs 5:6 and its parallel 2 Chr 9:25 it means 'teams (of horses)'. This meaning resolves the difficulty of the ratio of parasim to 'urwot and is supported by cognates in Akkadian (uru II) and Syriac ('urya') and evidence from the LXX. Thus, the translation of 1 Kgs 5:6 is 'Solomon had 4,000 (with 2 Chr 9:25) teams of horses for his chariotry...' where a chariot team consists of three horses, one a reserve. The verse gives no direct confirmation of stables existing in ancient Israel, but resembles Assyrian Horse Lists.

Davis, Dale Ralph. (1984) "THE KINGDOM OF GOD IN TRANSITION: INTERPRETING 2 KINGS 2. *Westminster Theological J* 46(2):384–395.

Discusses the structure, background and meaning of 2 Kings 2 and suggests how the text may be handled homiletically.

Day, Peter (1964) "THE EPISCOPATE. *Anglican Theological Review* 46:371–389.

A basic wall of division in the search for Christian unity is the episcopate. While the Bible speaks of all Christians as priests and kings, it also speaks of the office of the man of God. Historically the Reformation was God's judgment on the episcopate but he has not done away with the office. The road back lies in something like the Australian proposal: the non-Episcopal churches need to validate the ministry, and the Episcopal ministry needs to reconsecrate itself to the work of God.

De Vries, Simon J. (1988) "Moses and David as Cult Founders in Chronicles. *Journal of Biblical Literature*, 107(4):619-639..

The Pentateuch reflects Moses' authority as the cult founder of Israelite religion. Jerusalem priests, imposing on the Pentateuch its final redaction, elevated Moses to the pinnacle of authority, while Chronicles makes relatively little use of Moses, instead strongly promoting David as cult founder alongside Moses. Notes two similar formulas: the first bases cultic practice on Moses and his law; the second appeals to a command of David or the Davidic kings. The first usually concerns matters in the Mosaic law while the second pertains to ad hoc regulations for administering the cult. The two formulas suggest a solution to the problem of the interrelationship between Moses and David as cult founders and a reason for the dominance of David in Chronicles. WSS

Dearman, J. Andrew Miller, J. Maxwell (1983) "THE MELQART STELE AND THE BEN HADADS OF DAMASCUS: TWO STUDIES. *Palestine Exploration Quarterly* 115(JULY-DEC):95–101.

(1) A re-examination of the Melqart Stele inscription supports the reading of F. M. Cross but proposes a different conclusion in regard to the sequence of Damascene kings. (2) Disagrees with Cross' readings and datings, therefore proposes a differing set of correlations with the references in 1 and 2 Kings to the line of Damascene rulers and to the Zakir inscription as well.

Deboys, David G. (1986) "Recensional Criteria in the Greek Text of II Kings. *J of Semitic Studies*

31(2):135–139.

Some of D. Barthelemy's and M. Smith's claims about kaige recensional activity in Samuel-Kings overlook the complexity of the textual tradition in 2 Kings. An examination of the distribution of *ʿode* and *ʿentautha* in the various traditions illustrates that complexity and raises doubts about the Lucianic text representing the Old Greek (Barthelemy), even apart from the kaige question.

Dennison, James T. (1990) "Witnesses to the King. *Kerux*, 5(2)::21-31..

Addresses the sudden profusion of references to "king" and "kingdom" in the later chapters of John's gospel. The kingship of Christ and the kingdom of Christ emerge as major components of the passion narrative (the trial and death of Christ). His peculiar kingship is evidenced in the very service for which he was scorned and killed. Thus he is for us King of Kings and Lord of Lords; his peculiar, yet regal glory being witnessed by Pilate's placard, Jesus' mother and others. DR

Derrett, J. M. (1964) "LAW IN THE NEW TESTAMENT: FRESH LIGHT ON THE PARABLE OF THE GOOD SAMARITAN. *New Testament Studies* 11(1):22–37.

OT and rabbinic evidence shows that the priest is confronted with a genuine dilemma through the situation which the parable presents. The parable opposes what may be seen as a reasonable priestly decision, by interpreting "neighbor" to mean any man, rather than simply a fellow Jew. Hos. 6:9; I Kings 13:11–32; II Kings 23:17–18; II Chron. 28:15 and other texts provide background for the parable. Jesus utilized the exegetical methods of his contemporaries. Basic to the parable is the prior context, the midrash which places Deut. 6:4 and Lev. 19:18 together.

Dever, William G., et al. (1970) "DISCOVERIES IN ERETZ-ISRAEL AND IN BIBLE LANDS. *Qadmoniot* 3(2):38–73.

Survey reports on the following archaeological discoveries in Israel: Gezer, Hepesh sword and straight sword (new acquisitions at the Israel Museum), the Jerusalem citadel, bronze utensils from Byzantine Beth She'an; and archaeological evidence concerning the Trojan war. Articles by Dever, Miriam Tadmor, Ruth Amiran and A. Eitan, N. Tzori, and M.J. Finley. Includes a discussion of the Megiddo of the kings of Israel by Y. Yadin. (Hebrew)

DeVries, Simon J. (1989) "The Three Comparisons in 1 Kings XXII 4B and Its Parallel and 2 Kings III 7B. *Vetus Testamentum*, 39(3)::283-306..

Of the two kinds of *ke...* comparisons in Hebrew, the comparisons in 1 Kings 22:4b and 2 Kings 3:7b are the comparison-subject kind rather than the subject-comparison kind. Therefore it is necessary to identify the speaker in each passage. 1 Kings 22:4b places a confession of dependence in the mouth of the unnamed king of Israel. 2 Kings 3:7b involves Jehoshaphat's expression of ready but voluntary cooperation against Moab. Originally the first narrative reflects the assassination of Jehoram and Ahaziah by Jehu and only the first two elements in the comparison (omitting horses) were spoken. SJS

Dietrich, W. (1977) "JOSIA UND DAS GESETZBUCH (Josiah and the Book of Law). *Vetus Testamentum* 27(1):13–35.

The literary dependence of Josiah's temple construction narrative (2 Kings 22:3–7) on Josiah's (2 Kings 12:1 Off.) shows that Josiah's is unhistorical. The main event in 22 is the discovery of the lawbook (22:8, 10). It is possible to isolate a simplistic, factually-oriented stratum in the section on Huldah's oracle, which the first deuteronomic (DtrG) used. The deuteronomic redactor (DtrP) emphasized the future and its threatening disaster. The last redactor (DtrN) harmonized the affirmativity of DtrG and the negativity of DtrP by blaming the fathers' sins for the coming destruction. (German)

Dion, Paul E. (1981) "DID CULTIC PROSTITUTION FALL INTO OBLIVION DURING THE

POSTEXILIC ERA? SOME EVIDENCE FROM CHRONICLES AND THE SEPTUAGINT. *Catholic Biblical Quarterly* 43(1):41–48.

The Chronicler suppresses the four references to the cult prostitutes which he finds in the Book of Kings. The early form of the Greek OT does not translate *qades/qedesa* quite satisfactorily, except where the context is clear enough to provide a clue. Cultic prostitution was apparently little known among the Jews of the last two centuries BC.

Dobson, Barrie. (1979) "THE RESIDENTIARY CANONS OF YORK IN THE FIFTEENTH CENTURY. *J of Ecclesiastical History* 30(2):145–174.

The York church was the single largest pre-Reformation ecclesia Anglicana, and committed to an elaborate number of acts of worship. York's minister enjoyed a very influential role, especially with popes and kings, and the Cathedral remained the administrative and judicial headquarters of the northern province. However, the records of York leave many questions of importance unanswered.

Dozeman, Thomas B. (1982) "THE WAY OF THE MAN OF GOD FROM JUDAH: TRUE AND FALSE PROPHECY IN THE PRE-DEUTERONOMIC LEGEND OF I KINGS 13. *Catholic Biblical Quarterly* 44(3):379–393.

This study of 1 Kgs 13 focuses on the pre-deuteronomic stage of the legend. Argues that the unifying theme of the pre-deuteronomic legend is true and false prophecy. The legend advanced three criteria for determining the truth of prophecy: (1) the narrative points to fulfillment as one criterion. (2) Prophetic confirmation might have been another way to evaluate the truth of individual prophecies. (3) The actions and character of a prophet must be considered when evaluating his prophecy. The placement of this legend in 1 Kgs 13 suggests that this original concern for the proper way of a prophet was not meant to be completely obscured.

Emerton, J. A. (1971) "THE RIDDLE OF GENESIS XIV. *Vetus Testamentum* 21(4):403–439.

Offers a reconstruction of the history of the development of Gen. 14. There was a popular oral tradition telling of the hero Abram (vss. 13–17, 21–23, Prob. 10–11). The Melchizedek passage (vs. 18–20) was added, probably in the reign of David, hoping to encourage Israelites to accept the fusion of the worship of Yahweh with the cult of El Elyon. The references to Aner, Eschol and Mamre (13,24) were probably added at the same time to show how the Canaanites and Israelites could unite successfully against a common enemy. The story of the eastern kings was added at the same time or later in order to glorify Abraham as a military leader. The glosses in vss. 2, 3, 7, 8, and 17 were added then or later in order to explain the meanings of archaic names. The references to Lot were added in vss. 12, 14, and 16 to connect Gen. 14 with the tradition, which told how Lot lived in Sodom.

Eppstein, Victor (1969) "WAS SAUL ALSO AMONG THE PROPHETS? *Zeitschrift für die Alttestamentliche Wissenschaft* 81(3):287–304.

An analysis of I Sam. 10 reinforces the idea that vss. 5–6 and 10–12 have been inserted into a historical matrix which deals with matters of quite unrelated interest. If the testimony of this series which also includes I Sam. 19:20b-24 is rejected, the history of prophecy in ancient Israel must be reconsidered. Any historical relevance the texts may have must be assigned to a much later era, after the disestablishment of the prophetic office, where it may be considered to reflect the popular concept of the *nabi'* as a member of a manic guild. The proverb, "Is Saul also among the prophets?" expresses a doubt in the historical tradition of Israel as to whether Saul, who lived in the last of the days of the judges, was actually the last of the judges or exclusively the first of the kings.

Erlandsson, Seth (1989) "Kampen om Babels tron--den assyriske världsfursten som Babels kung (The Struggle for the Throne of Babel: The Assyrian World Ruler is Babel's King) *Svensk Exegetisk Arsbok* 54:57-69.

The throne of Babel in the late Assyrian period was hotly contested by the Assyrian and Chaldean powers, being

held by 20 different kings in the 120 years from 748-627 BC. Isaiah's references to a typically Assyrian king of Babeland combined condemnations of Assyria and Babel are thus made clear. (Swedish)

Eshel, Hanan (1983) "Isaiah 8:23—An Historical-Geographical Analogy. *Shnaton*,/84, 7/8::250-253..

Isa 8:23, has been taken to refer to the campaigns of Assyrian kings. It is proposed that the "former" king is Ben Hadad of Aram. The prophet juxtaposes two sets of events: (1) Ben Hadad's attack against Ba'asha (1 Kgs 15) and (2) Tiglath Pileser III's mercenary attack upon Rezin and Pekah in the Upper Galilee. (Hebrew)NMW

EVANS, D. GEOFFREY. (1966) "REHOBAM'S ADVISERS AT SHECHEM, AND POLITICAL INSTITUTIONS IN ISRAEL AND SUMER. *J of Near Eastern Studies* 25(4):273–79.

A. Malamat in a previous issue (JNES, 1963,22:247–53) had argued that the *zeqenim* 'elders' and the *yeladim*, 'young men' of I KINGS 12 who advised Rehoboam were parallel to the two assemblies of the Sumerian epic of Gilgamesh and Agga. The author argues that the parallel is deceptive. Unlike the Sumerian example neither of the Israelite councils enjoyed sovereignty. The advisers of Rehoboam were more probably simply an older group and a younger group of royal princes.

Everett, William Johnson (1989) "Sunday Monarchists and Monday Citizens? *Christian Century* 106(16):503–505.

It is incongruous, even dangerous, to celebrate kingship in church and still function as committed citizens in a republic. The language of biblical worship must be both incarnational and transcendent. Just as kingship symbolism functioned for 1500 years both as a language of cultural engagement and as a critical tool against all earthly kings, so republican symbolism can provide us with a language of transcendence as well as immanence for our own time. This transformation of worship will require changes in architecture, music, ritual movement, dress, language and the shape of the church year.

Farkasfalvy, Denis (1990) "Bernard the Theologian: Forty Years of Research. *Communio: International Catholic Review*, 17(4)::580-594..

Etienne Gilson's *La theologie mystique de saint Bernard* (1939, 1947) began to see Bernard as more than simply an Abelard-basher. Jean Leclercq (1953) initiated a life long work in the delineation of Bernard's theologie monastique (monastic theology). Points out two weaknesses: (1) Bernard spoke to the world of popes, kings, knight templars as well as to monks; (2) if monastic theology, in contrast to scholastic theology, is supposedly void of technical terms, distinctions, and schematization, this does not describe Bernard's thought. Bernardine studies are moving to an evaluation of his psychological makeup and spirituality. DJH

Fass, David (1987) "Elisha's Locks and the SheBears. *J of Reform Judaism* 34(3):23–29.

In 2 Kings 2, Elisha, taunted by children because of his baldness, sets she-bears on them with the result that the children are maimed. The passage is troublesome to Jewish tradition. The taunt may be understood as implying that Elisha's powers as a prophet do not measure up to those of his mentor, Elijah, famous as a "hairy man." The entire passage may be read in a symbolic fashion. The children are expressing a regressive desire for dependence. Their maiming is actually self-hurt which results from destructive rage, when the world does not conform to their desires. The text is a warning of the dangers of anger and regressive behavior both for prophet and people.

Fewell, Danna Nolan (1986) "Sennacherib's Defeat: Words at War In 2 Kings 18.13–19:37. *J for the Study of the Old Testament* 34:79–90.

Claims that literary critical tools reveal that the text of 2 Kgs 18:13–19:37 in its final form has been carefully and artistically constructed to communicate meanings beyond those of the separate units that form-criticism has demarcated. The text, as it now stands, provides an ironic story about words: offensive words and words of rebuke, blasphemous words and words of judgment.

Findly, Ellison (1984) "Vasistha: Religious Personality and Vedic Culture. *Numen* 31(1):74–105.

Examines the development of Vasistha and evaluates his religious contribution to the Vedic culture. (1) His role in the victory of King Sudas over the Ten Kings. (2) His role in shaping patterns of lineage and priestly ordination. (3) His role in the conciliation of the Varuna and Indra cults.

Fischer, James A. (1978) "EVERYONE A KING: A STUDY OF THE PSALMS. *Bible Today* 97:1683–1689.

Reviews the traits of the royal psalms and the psalms of individual lament. Juxtaposes NT royal themes. Suggests that the royal psalms were not reserved for the personal piety of kings nor for their popular acclaim, but were rather spoken in the name of each individual.

Flanagan, James W. (1976) "THE DEUTERONOMIC MEANING OF THE PHRASE "KOL YISRA'EL." *Studies in Religion/Sciences Religieuses; 1977* 6(2):159–168.

"All Israel" in Deuteronomy through Kings has different meanings in different periods: the ten northern tribes plus Benjamin, the entire united kingdom, the ten tribes. For political reasons (support of Josiah's reforms including an attempt to re-establish a united monarchy), the Deuteronomist used the term for an idealized unity.

Flanagan, James W. (1972) "COURT HISTORY OR SUCCESSION DOCUMENT? A STUDY OF 2 SAMUEL 9–20 AND 1 KINGS 1–2. *J of Biblical Literature* 91(2):172–181.

Behind the present narrative of 2 Sam. 9–20 and Kings 1–2 there is an earlier literary unit, a Court History, that was intended to show how David maintained legitimate control over the kingdoms of Judah and Israel. Only later was the Court History given a succession character when a skillful redactor added the Solomonic sections.

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

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

Fontaine, Carole (1986) "The Bearing of Wisdom on the Shape of 2 Samuel 11–12 and 1 Kings 3. *J for the Study of the Old Testament* 34:61–77.

Claims that wisdom forms a critical link, not simply within the Court History itself but also between the Bathsheba incident of 2 Sam 11–12 and the Deuteronomistic introduction of Solomon's reign in 1 Kgs 3. Wisdom, the mediator given by Yahweh and negated by David (2 Sam 15:31), stands in the middle of the complex relationship between David the father and Solomon his son.

Foster, Benjamin (1980) "NOTES ON SARGONIC ROYAL PROGRESS. *J of the Ancient Near Eastern Soc., Columbia U* 12:29–42.

Sumerian archives are examined in order to establish evidence for journeys of the Sargonic kings to the cities of Sumer. Tablets list members of the royal family and the receipt of gifts in these cities. Sharkalisharri made an important journey to Sumer, which was commemorated in two year dates. Food and gift disbursement texts verify this and other royal journeys.

Fowler, Newton B., (1974) "OF CABBAGES AND KINGS: REFLECTIONS ON POLITICS AND MINISTRY. *Lexington Theological Quarterly* 9(2):33–44.

There is a long-lasting tradition within the churches of suspicion of anything political. Yet human beings are social creatures and cultural and social organizations are necessary to human life. An approach which may produce a more positive perspective is one which stresses the offices of prophet, priest and king which the church and its members must exercise in the world. Discusses the kingly ministry in particular.

FRETHEIM, TERENCE E. (1968) "THE PRIESTLY DOCUMENT: ANTI-TEMPLE? *Vetus Testamentum* 18(3):313–329.

The tabernacle tradition contained in the Priestly Document is not a projection of the temple back into the Mosaic period, but reflects the belief that the post-exilic worship of Yahweh should avoid a permanent temple in favor of a mobile sanctuary. Draws evidence from: (1) Jeremiah's attitude toward temple; (2) I Kings 8:27; (3) the temporally permanent tabernacle in P; (4) the absence of Jerusalem traditions in P; (5) tension between P and the Chronicler; (6) the word *mishkan*; (7) motives for opposition to the first temple.

Frick, Frank S. (1971) "THE RECHABITES RECONSIDERED. *J of Biblical Literature* 90(3):279–287.

Questions the supposition that the Rechabites represent a "nomadic ideal" which was taken up by the prophets, through a consideration of 2 Kings 10:15–17 and Jeremiah 35:6, 7. Suggests that (1) there is not the slightest indication that Jehonadab ben-Rechab was a representative of a "nomadic ideal," or even that he lived a nomadic existence, and (2) the Rechabite discipline can also be interpreted as belonging to a guild of craftsmen, probably in this case a guild of metal-workers involved in the making of chariots and other weaponry.

Friedman, John (1987) "The Lord of Flies: Reproach or Deity. *J of Reform Judaism* 34(3):15–22.

In 2 Kings, Ahaziah inquires of Ba'al Zebub, the god of Ekron, whether he would recover from illness. In the NT, Beelzebub is the prince of demons. Literally, Ba'al Zebub means lord or possessor of flies. Some scholars believe that this was a satiric name intended as a reproach to the god of Ekron (that he couldn't keep his own sanctuary free of flies) and that the deity's actual name was something else, e.g., Ba'al Zebul, lord of the mansion. More likely, Ba'al Zebub was the actual name. It is plausible that the people of Ekron regarded flies as a symbol of malevolence and worshipped a Ba'al that could control those demons. Josephus and Pausanias attest to gods among the Greeks who had the power (their worshippers believed) to disperse flies.

Garca Lpez, Flix (1987) "Construction et Destruction de Jerusalem: Histoire et Prophtie dans les cadres redactionnels des livres des rois. *Revue Biblique* 94(2):222–232.

1 Kgs 3:1–3 and 2 Kgs 25 represent the beginning and end of the history in the books of Kings. The two pieces show respectively the construction and destruction of the royal palace, the temple of Yahweh and the walls of Jerusalem. The Deuteronomist-prophetic redactor (DtrP), inspired by Jeremiah 39 and 52, established the framework in which he set the history of Israel. The detailed correspondence between 1 Kgs 3:1b and 2 Kgs 25:9a, 10 is quite apparent. There is a symbiosis therefore in the history and prophecy of Israel. (French)

Garcia-Treto, Francisco O. (1990) "The Fall of the House: A Carnavalesque Reading of 2 Kings 9 and 10. *Journal for the Study of the Old Testament*, 46::47-65..

Jehu's destruction of the House of Ahab and of the House of Baal (2 Kings 9-10) is more than an anti-Samaritan polemic. Suggests that the narrative can be read as an integral part of the larger literary design of the Deuteronomistic work, where motifs already presented with dramatic or even tragic intent are now "camivalized," and allude to the rise and fall of the House of David. NH

Geddes, C. L. (1967) "THE MESSIAH IN SOUTHERN ARABIA. *Muslim World* 57(4):311–320.

Judaism and Christianity both brought in to Southern Arabia the eschatological doctrine in its two forms, the one apocalyptic and the other a part of its theology. The monophysite Christian emphasized the superhuman activity of Christ. The earliest tradition concerning the Mahdi as the messiah comes from Ka'b al-Ahbar, a Jew converted to Islam, known as "the oldest authority for the Jewish-Muslim traditions among the Arabs." Why should the Messiah in Southern Arabia be limited to a descendent of the pre-Islamic kings, and not of the house

of Muhammad? Because these pre-Islamic kings were regarded as charismatic leaders.

Gevaryahu, Haim (1984) "A SANCTUARY IN JERUSALEM OF A GOD WHO HAS NO IMAGE OR FORM, "THE LORD HATH SAID THAT HE WOULD DWELL IN THE DEEP DARKNESS" (1 KINGS 8:10–13). *Beth Mikra* 100:142–155.

The Masoretic and the Septuagint versions indicate that 1 Kgs 8:10–13 was originally a stele in the courtyard of the temple, recording the awesome manifestation of a god who concealed himself in darkness. The differences between monotheism and paganism are emphasized in this theophany. The editors incorporated the contents of the stele which had been copied by an unknown writer. The stele could also be called *sefer*, as in *Sefer Hayashar*, and was poetic (*Sefer Hashir*). (Hebrew)

Geyer, John B. (1971) "2 KINGS XVIII 14–16 AND THE ANNALS OF SENNACHERIB. *Vetus Testamentum* 21(5):604–606.

John Bright's equation of 2 Ki. 18:14–16 with Sennacherib's annals breaks down in that the biblical passage has Hezekiah suing for peace at Lachish; Sennacherib's annals speak of a siege of Jerusalem.

Giesey, Ralph E. (1976) "THE PRESIDENTS OF PARLIAMENT AT THE ROYAL FUNERAL. *Sixteenth Century J* 7(1):25–34.

Traces funerary procedures for French kings from 1422 to 1610 with special reference to the scarlet-attired presidents of parliament accompanying the coffin and effigy of the deceased king. They wore scarlet since they represented the king—initially the old king, but gradually as representing the new king in his absence, for, in the latter part of the 16th cent., the new king was not to be seen publicly until after the interment of his predecessor.

Gilbert, Maurice, and Pisano, Stephen (1980) "PSALM 110 (109), 5–7. *Biblica* 61(3):343–356.

Ps 110:5–7 should be translated: (5) The Lord is at your right hand. / He (the king) will crush kings on the day of his wrath. / (6) He will judge among the nations, he will heap up corpses. / He will crush heads over a great land. / (7) He will drink from a torrent on the way; / Therefore He (the Lord) will lift up his (the king's) head. The atmosphere of extreme national hope in conquering enemies and the prophetic language used to exalt the king suggest Ps 110 originated in the time of David's Jerusalem monarchy.

Ginsberg, H. L. (1958) "AN UNRECOGNIZED ALLUSION TO KINGS PEKAH AND HOSHEA OF ISRAEL. (Is. 8:23). *Eretz-Israel:61*-65**.

An exhaustive analysis of Isa. 8:16–23 discloses new interpretations for acknowledged exegetical cruxes abounding in cultural and theological implications, new historical information in v. 23a that Hosea did not recover the territories lost by the former king Pekah, and the prophecy that things will get worse (23b) before they will get better (9:1ff). An addendum places 5:30 between 8:19–23 and Isa 9:1–6.

Gitlin, Emmanuel (1963) "THE TITHE IN DEUTERONOMY *Religion in Life* 32:574–585.

The kings of Israel (the Northern Kingdom) probably maintained the physical plant of such historic shrines as the one in Bethel. They were not as generous with the personnel of the shrines; the Levites had to live on the charity of the people. At the end of every third year all the landholding families were required to bring a tenth of their produce to a village storehouse where it was kept for the relief of poverty. From it the Levites were supported. An affidavit to the effect that the food presented was kept from ritual pollutions was required. The Deuteronomic reform, though short-lived, made a general appeal to generosity and experimented in the practice of neighborliness. Rigidity was not written into it. There is another tithe in Deuteronomy—the annual tithe. It was spent entirely on the sacred feast during the pilgrimage to Jerusalem.

Givati, Meir (1985) "King Hezekiah As A Messianic Symbol. *Beth Mikra* 102:370–374.

Reviews rabbinic traditions that depict Hezekiah as a possible Messiah, having the qualifications but there being a fault in him or his generation. This is traced back to Isaiah, Kings and Chronicles. In Kings, Hezekiah is highly regarded, but he is subordinate to the prophet, Isaiah. In Chronicles, Hezekiah is the dominant one, with his failings also enumerated. Isaiah 11, reflects the general euphoria about Hezekiah. The failure of Sennacherib to take Jerusalem brought many to believe that Hezekiah was the Messiah. Chronicles adjusts the imbalance. Rabbinic views were designed to dampen the messianic enthusiasm and the thought of revolt against Rome. (Hebrew)

Givati, Meir (1984) ""THE RULE OF THE KING" AND "THE RULE OF THE KINGSHIP." *Beth Mikra* 98:220–227.

The term "rule of the king" (1 Sam 8:11) must be distinguished from "rule of the kingship" (1 Sam 10:25). The first reflects the foreign model of a king, possessing and exerting arbitrary power. The second reflects Samuel's attempt to limit the power of the king under the kingship of God. Proof that in Israel the king could not expropriate fields at will is seen in the story of the vineyard of Naboth. Had "the rule of the king" obtained, Ahab would have had no trouble. The later prophets fought against the "wicked" kings in the name of the ideal of limited kingship, "the rule of the kingship." (Hebrew)

Giveon, Raphael. (1976) "NEW EGYPTIAN SEALS WITH TITLES AND NAMES FROM CANAAN." *Tel Aviv* 3(3):127–133.

Presents and analyzes 12 previously unpublished Egyptian scarabs picked up at various sites in Israel. Five are clearly from the Hyksos period, and the rest may be either from that period or from the XII-XIII Dynasties. Most of the kings and princes bear Semitic names, while the names of officials, high and low, are all Egyptian, except for the treasurer Har and the overseer of the treasury Jaqob.

GIVEON, R. (1958) "NOTES ON THE NIMRUD AND PALESTINE IVORIES." *Bulletin of the Israel Exploration Society* 22:55–61.

In a review-article of R.D. Barnett's: *A Catalogue Of the Nimrud Ivories* (London, 1857), the author discusses the Assyrian and biblical evidence for the use of ivory in furniture and incrustation (1 Kings, 10:18; Song of Sol. 5:14; 7:5) the connection of the Megiddo ivory hoard with the problem of an Egyptian royal monopoly of this material; the date of the Samaria ivories (ca. 720 B.C.) and the relation between the "Syrian" and the "Phoenician" styles evident there and elsewhere. (Hebrew)

Glasner, Abraham (1979) "THE ELIHU COLLECTION." *Beth Mikra* 24(78):283–294.

The collection of Elihu speeches in the book of Job is problematic, and various views are reviewed. Suggests that Elihu is from the royal family of David, and that his haughty answers to Job are based upon the real experiences of the last kings of Judah. Their experiences prove that God accepts repentance. (Hebrew)

Glasner, Abraham. (1980) ""HE DELIVERS THE INNOCENT MAN; YOU WILL BE DELIVERED THROUGH THE CLEANLINESS OF YOUR HANDS" (Job 22:30). *Beth Mikra* 25(82):219–236.

The book of Job, despite its apparent non-Israelite character, is based upon Israelite experience and was written by Israelite sages. The debates between Job and his friends are based upon actual cases of righteous and wicked kings whose lives are recorded in the prophetic books, and the book of Kings. The kings that are used as illustration are Hezekiah and Menasseh. (Hebrew)

Glasner, Abraham (1979) "JOB 34: THE BOOK WRITTEN BY ELIHU." *Beth Mikra* 25(80):9–24.

In an earlier article (BM 80:283–294) argued that the author of the Elihu speeches was connected with the royal family of Jehoiachin. Now an analysis of chap. 34 indicates that the language of the speech is Hebrew, influenced by Aramaic and Persian. There are specific allusions to the history of the end of the First Commonwealth, to Jeremiah and Zedekiah. Reflections on suffering and early death are to be referred to events in the lives of the kings of Israel and Judah, prominent among them Jehoiachin. (Hebrew)

Goldingay, John (1972) "'THAT YOU MAY KNOW THAT YAHWEH IS GOD.' *Tyndale Bulletin* 23:58–93.

Events on the historical plane fulfill an essential function ancillary to the words by which God makes His will and his ways known in that these events provide an external check for the purported divine words. This thesis is tested by an exegetical look at the approach to revelation and verification of the books of Kings and of Job. To conclude that there is little historical truth behind Job will not have serious consequences for our estimate of its theological validity. With Kings, or other OT history-works, the converse will be the case, because they do appeal to history, to actual events, for their validation. We cannot accept interpretation when the events behind it have been falsified—the events as they actually happened are the Heilsgeschichte.

Goldstein, Jonathan A. (1988) "The Historical Setting of the Uruk Prophecy. *J of Near Eastern Studies* 47(1):4346.

This fragmentary inscription from Uruk, dating to the early Achaemenid period, prophesies a series of future kings who would rule in Mesopotamia. It appears to have been addressed to and served as propaganda for Marduk-apla-iddina II. The writer believed this king would be the successful liberator of Babylonia. The inscription must be dated between 721 and 710 BC. DDo

Goss, Bernard (1988) "Le recueil d'oracles contre les nations du livre d'Amos et l'"Histoire Deuteronomique" (The Collection of Oracles against the Nations from the Book of Amos and the "Deuteronomistic History"). *Vetus Testamentum* 38(1):22–40.

Examines each of the oracles against the nations in Amos 1–2 in the light of the "Deuteronomistic History" of 2 Kings. Decides from the examination that the oracles against Damascus, Gaza, Ammon, Moab and Israel go back to an ancient edition of the book. On the other hand, the oracles against Judah, Tyre and Edom may be attributed to the same school as that of the redactors of the books of Kings. The one on Judah applies the results of the Syro-Ephraimitic War to the eventual fall of Judah. (French)

Graham, J. N. (1984) "'VINEDRESSERS AND PLOWMEN" 2 KINGS 25:12 AND JEREMIAH 52:11. *Biblical Archaeologist* 47(1):55–58.

The biblical text of 2 Kgs 25:12 and Jer 52:16 suggest that the poor and rural people were left behind after Nebuchadnezzar conquered Judah and took captives into exile. New evidence shows that the "vinedressers and plowmen" were involved in state enterprises.

Graziano Di S. Teresa (1967) "IL "TRACTATUS DE PRUDENTIA CATHOLICORUM SCOLARIUM" DI ARNALDO DA VILLANOVA (The "Tractatus De Prudentia Catholicorum Sclarium" of Arnold of Villanova). *Divinitas* 11(2):821–844.

The Catalan physician of kings and popes also wrote spiritual treatises, most of which were destroyed after his posthumous condemnation for heresy at Tarragona in 1316. This work is an exhortation to the student to attain true wisdom and to live by it. While certain tendencies toward admission of false teaching can be found, this work was not one of those named in the action at Tarragona. Critical Latin text given. (Italian)

Green, Alberto R. (1983) "REGNAL FORMULAS IN THE HEBREW AND GREEK TEXTS OF THE BOOK OF KINGS. *J of Near Eastern Studies* 42(3):167–180.

The view that the chronological framework of the Old Greek text is superior to that of the Massoretic Text in the Books of Kings is unlikely. An analysis of 2 Kgs 3 supports the Massoretic Text's identification of Jehoshaphat as king of Judah during this campaign rather than Old Greek's Ahaziah. The Hebrew chronological framework in Kings is more consistent and probably more, ancient and as such remains more acceptable as a useful historical framework than that of the Old Greek. DDo

Green, Alberto R. (1982) "THE CHRONOLOGY OF THE LAST DAYS OF JUDAH: TWO APPARENT

DISCREPANCIES. *J of Biblical Literature* 101(1):57–73.

Endeavors to correlate the accounts in the Babylonian Chronicles and in 2 Kings. Suggests that a Tishri year was used by the Judahite scribe at this time, and that the reigns of both native and foreign kings were recorded on this basis. From this perspective considers the problem of the discrepancies between the deportations in Jer 52:28–30 and those in 2 Kgs 24:12–16. The deportations of the 7th and 18th years are identical with the captures of the city in the 8th and 19th years. Jer 46:2 alone cannot be accommodated through this Tishri dating.

Grelot, Pierre (1975) "ARIOCH. *Vetus Testamentum* 25(4):711–719.

The name Arioch in Gen. 14, Dan. 2 and Judith 1 belongs to Hurrian onomastics. It represents one of four allied kings of the 17th cent. in Genesis. Daniel and Judith use the name in contexts surrounding Nebuchadnezzar. R. Schmitt sees it as an old Persian name, popularized later in the Persian empire. A study of Mari and Nuzi texts also show some difficulty for such an ending if it is a Hurrian name. In the first part of the second millennium an Indo-European aristocracy infiltrated not only to form a Hittite empire and a Hurrian milieu in Mitanni and among the Cassites, but to lead the conquest of Babylon in the 16th cent. (French)

Gross, Walter (1979) "LYING PROPHET AND DISOBEDIENT MAN OF GOD IN I KINGS 13: ROLE ANALYSIS AS AN INSTRUMENT OF THEOLOGICAL INTERPRETATION OF AN OT NARRATIVE TEXT. *Semeia* 15:97–135.

Presents a role analysis of a narrative text as a methodological step in the formalization of content, using I Kgs 13 as an example. This passage further demonstrates the extent to which role analysis helps to disprove the literary critical atomization of the text which has grown out of prejudices concerning the content of the passage.

Gruber, Mayer I. (1983) "THE OADES IN THE BOOK OF KINGS AND IN OTHER SOURCES. *Tarbiz* 52(2):167–176.

Argues that qades means Canaanite cultic functionary rather than male cult prostitute. (Hebrew)

Gutentag, Moshe. (1982) "KING HEZEKIAH AND HIS PERIOD. *Beth Mikra* 89/90:5–14.

Comparing biblical and Assyrian sources, concludes that Hezekiah played a significant role in saving his people from the Assyrian onslaught. The eleven chapters in the book of Kings dedicated to him, and the reference to his scribes in Prov 21:1 are evidence of the respect accorded to him for his achievements. (Hebrew)

HALLEVY, R. (1961) "CHARISMATIC KINGSHIP IN ISRAEL. *Tarbiz* 30:231–241; 30:314–340.

The crystallization of the character of the king is examined by study of the leader in Judges, Samuel and Kings. In Judges the leader is charismatic. Samuel is a tendentious book justifying the Davidic choice and dynasty and presents the sole assertion in the Bible that two individuals cannot simultaneously enjoy God's charisma. Beginning with Solomon charisma disappears; kings require the mediation of prophets; the administration of justice is a monarchical obligation not a divine endowment. Nostalgic yearning for the past accounts for the upsurge of Messianic ideas. Attention is drawn to three religious creations: an ancient pre-Israelite festival of water-drawing, the transfer of the Ark to Jerusalem, and I Kings 12 as propaganda. (Heb.)

Haran, Menahem (1968) "PROBLEMS IN BIBLICAL HISTORY. *Tarbiz* 38(1):1–12.

Dismisses the theory that Pekah ruled over Gilead prior to his becoming king in Samaria. Scholars also contend that during Jeroboam's final years his rule was unstable and there was no place for his hegemony over Damascus and Hamath. Moreover, 2 Kings 15:16 relates that at the beginning of his reign, Menahem ben Gadi fought on the banks of the Euphrates. The author also disagrees that Amaziah and Uzziah were forced to annex the entire area of Edom, and that strife characterized the relations between Uzziah and Jeroboam II. (Hebrew)

Haran, Menahem (1978) "BAMOT AND TEMPLES: FROM ARAD TO DAN. *Beth Mikra* 24/1(76):94–105.

Refutes Z. Herzog's arguments in BM, 1978, 73:177–182. The biblical bamah indicates only a certain kind of altar, not a temple. This was the case at Beer Sheba, where there was no temple unearthed in excavations. It is inconceivable that Jeroboam ever built royal temples at Dan and Bethel. The identification of the remains at Arad as a royal temple is highly questionable. Aharoni's theory, that Israelite kings used to build temples at their borders indicating the beginning of their and God's domain is unfounded. (Hebrew)

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.

Hardmeier, Christoph (1990) "Omrisse eines Vordeuteronomistischen Annalenwerks der Zidkijazeit: Zu den Möglichkeiten Computergestützter Text-analyse (Sketch of a Pre-Deuteronomistic Books of Annals from the Time of Zedekiah: Concerning the Possibility of Computer-Supported Textual Analysis). *Vetus Testamentum*, 40(2):165-184..

Doublets such as in 2 Kings 18-20 indicate that the two-redaction hypothesis is likely to be true. Suggests that the pre-deuteronomistic book of annals took shape in the time of Zedekiah. It stresses the theme of revolts and banishments, the last of which happened to Jehoiakim and Jehoiachin. Further literary analysis in semantics, syntax and parallels is necessary. Expects good help from dialogue-sensitive computer databanks, such as the one at the Free U. of Amsterdam. (German) SJS

HAREL, M. (1967) "ISRAELITE AND ROMAN ROADS IN THE JUDEAN DESERT. *Israel Exploration J* 17(1):18–25.

Evidence of the beginning of road making by the Kings of Judah and their completion by the Romans is furnished by the discovery of two forts: a large Israeli one at Mispheh En Geddi, and a small Roman one west of the Mispheh, near the ancient road. Apparently most paths in the Judean Desert were laid out in the period during the 1st and 2nd Temples and continued all the way down to the end of the Byzantine period. The Romans used these ancient Israelite roads, improved and repaired them through overlays. The Ascent of the Essenes' and the Ascent of Ziz' at En Geddi would serve as cases in point.

Hargreaves, Cecil (1990) "Bibles in Modern English: Are Their Critics Right? *The Expository Times*, 102(3):68- 71..

The AV version of 1 Kings 19:12 ("still, small voice") and many other places in the Scriptures has achieved a life of its own. One should be aware that the AV unhappily introduced poetic languages into passages meant to be prosaic and conversational. Combining clarity and glory in translation is an ongoing and unfinished task. RNY

Harrak, Amir (1989) "Historical Statements in Middle Assyrian Archival Sources *Journal of the American Oriental Society* 109(2):205-209.

Assyria's political supremacy in the LB Age lay behind the remarkable literary creativity of the Assyrian scribes. Commemorative and annalistic inscriptions recorded for later generations the kings' military, building and

religious activities. A stereotypic formula, which recorded some of the same deeds, is also found in daily archives. The formula in question may have followed a Sumerian prototype attested in administrative and business documents.

Harris, R. Laird (1971) "CONTINUITY IN THE OLD TESTAMENT HISTORICAL LITERATURE. *J of the Evangelical Theological Society* 14(3):173–178.

There is ample evidence that many of the OT books were written in sequence with others, catch lines and colophons being perhaps the chief attestations. Examples of this are II Chronicles-Ezra Joshua-Judges, Ruth-Samuel, and Deuteronomy-Joshua. The composition of Samuel-Kings, however, raises special problems. The solution to these appears to be found in a careful examination of the historiography of Chronicles. These books draw to some extent upon contemporary prophetic accounts as well as court chronicles. Most importantly, they depend upon Samuel-Kings which themselves most likely were made up of documents continuously written and edited over many years by men contemporary with the events they describe.

Hart, Cyril. (1972) "DANELAW CHARTERS AND THE GLASTONBURY SCRIPTORIUM. *Downside Review* 90(299):125–132.

Identifies the diplomas of English kings and Midland land charters as products of scribes at Glastonbury during the abbacy of Dunstan by virtue of elaborate titular formulae.

Harton, George M. (1970) "THE MEANING OF KINGS 3:27. *Grace Theological J* 11(3):34–40.

Elisha's prediction of Moab's defeat by Israel began to be fulfilled in a subsequent battle (II Kings 3:14ff). When Mesha, king of Moab, sacrificed his oldest son, Israel experienced great indignation, retreated, and returned home (II Kings 3:27). Mesha sacrificed his son in a desperate effort to placate the wrath of his god, Chemosh, who he believed to be punishing his people. The indignation against Israel describes a subjective Israelite experience which is difficult to identify. Israel, on the verge of a decisive victory, fled the battlefield because of her fear of Chemosh. Nevertheless, Elisha's prophecy was fulfilled, even though the victory could have been more complete than it was.

Harvey, Richard (1971) "THE PROBLEM OF SOCIAL-POLITICAL OBLIGATION FOR THE CHURCH OF ENGLAND IN THE SEVENTEENTH CENTURY. *Church History* 40(2):156–169.

Sermons preached by Anglican clergymen between 1678 and 1688 reveal more of a social than a political concern. Rather than being selfish defenders of their own interests and the divine right of kings, their central concern is stability—social, political, and religious. They emphasized the divine origin of society and the hierarchical-organic character of human society. Religion was regarded as the indispensable base of the social order. Men were viewed as unequal and a stratified society defended. The purpose was to attain social cohesiveness in the face of religious disunity and secularist thinking.

Hill, Thomas D. (1987) "The Myth of the Ark-Born Son of Noe and the West Saxon Royal Genealogical Tables. *Harvard Theological Review* 80(3):379–383.

Discusses a Christian etiological myth concerning kingship, presumed in the link between the Germanic line of kings and Noah in the West Saxon royal genealogies.

Hiltebeitel, Alf (1977) "NAHUSA IN THE SKIES: A HUMAN KING OF HEAVEN. *History of Religions* 16(4):329–350.

Looks at the Nahusa legend in the Mahabharata. Nahusa contrasts with his son Yayati. The cosmological themes underlying the Nahusa legend reveal the differences between these primal kings. The Nahusa legend is open to ceremonial interpretation (Diwali), allegorical interpretation (astrology and the cosmic drama preserved in myth), and soteriological interpretation (the Devayana and Pityara). The Nahusa narrative represents an effort to synthesize Upanisadic soteriology with epic concerns about how the origins of the world in the Kṛta yuga are related to the founding of the Lunar dynasty.

Hirth, Volkmar (1989) ""Der Geist" in I Reg 22 ("The Spirit" in 1 Kings 22). *Zeitschrift für die Alttestamentliche Wissenschaft* 101(1):113–114.

The unified prophetic narrative in 1 Kgs 22:5–28 comes from the deuteronomistic critique of false prophecy. The spirit which animated the false prophets is not to be considered evil, nor does it authenticate their message. Micah's vision of the divine council proves his message to be true. (German)

Hobbs, T. R. (1984) "2 KINGS 1 AND 2: THEIR UNITY AND PURPOSE. *Studies in Religion/Sciences Religieuses* 13(3):327–334.

An interpretative exploration into the arrangement of incidents in these two chapters. It falls generally within the range of those studies which have attracted the name of "rhetorical criticism." The two chapters are not fragmented but chiastically organized and related to the rest of the books of Kings. A hidden external historical reason for the emphasis in the Elijah/Elisha succession is the Moabite rebellion (2 Kgs 1:1), marking a decisive change in Israelite history.

Hogehaven, Jesper (1990) "The Prophet Isaiah and Judaeon Foreign Policy under Ahaz and Hezekiah. *Journal of Near Eastern Studies*,, 49(4)::351-354..

The key to understanding the oracles of the Judaeon prophet Isaiah in their original historical setting (8th cent. BC) is to be found in their relation to the controversy over the foreign policy of the Judean court at that time. Concludes that Isaiah supported the cautious foreign policy of Ahaz and opposed the active, anti-Assyrian policy adopted by Hezekiah. However, no historical significance can be ascribed to the Deuteronomistic presentation in 2 Kings 18-20 and Isaiah 36-39 because it contradicts the evidence of the primary Isaiah traditions. HHPD

Holder, John (1988) "The Presuppositions, Accusations, and Threats of 1 Kings 14:1- 18. *Journal of Biblical Literature*,, 107(1)::27-38..

Three basic presuppositions behind the material in 1 Kgs 14:1-18 function to consolidate Jeroboam into the model of the archetypal Unheilsherrscher. The narrator declares that the fate of dynasty, cult, and kingdom has been sealed through Jeroboam's violation of the basic cultic principles that underpin these institutions. The kingship of Jeroboam functions as the hub from which the dynastic, cultic, and national concerns radiate as these pertain to the history of the north. These concerns merge in Jeroboam to provide answers to traumatic historical experiences. The kingship of Jeroboam provides the answer to the most traumatic of experiences for the northern Kingdom, the Assyrian conquest of 722 BC. WSS

Hollenstein, Helmut (1977) "LITERARKRITISCHE ERWAGUNGEN ZUM BERICHT ÜBER DIE REFORMMASSNAHMEN JOSIAS 2 KON. XXIII 4ff. (Literary-Critical Considerations on the Story of Josiah's Reformation, II Kings 23:4ff.). *Vetus Testamentum* 27(3):321–336.

The narrative of Josiah's reform, 2 Ki. 23:4–15, distinctly contrasts in style with what precedes and follows. The reform narrative, however, raises two questions: (1) why the strange disorders (2) what is the origin of the rare perfectum copulativum form weqatal? The disorder and the form came through post-deuteronomistic additions to the text. So there were three stages of the story: (1) the historical Vorlage from the time of Josiah, using terms like hekal, kelim and bayit; (2) the deuteronomistic redactor, responsible for the main thrust; and (3) the late redactor, editing it after the date of Chronicles, who introduced the weqatal forms. (German)

Hoover, Arlie J. (1973) "ON STRANGLING KINGS. *Christianity Today* 18(3):148–150.

Many unbelievers have an ethical prejudice when they choose a life philosophy. A metaphysical ultimate takes away guilt and neutralizes sin. The sinner consciously or unconsciously passes the buck to something outside himself—nature, matter, or society. Humanism neutralizes sin by asserting that moral error is usually a result of mere ignorance. Biological determinism dodges the issue by attributing misconduct to some malfunction of the physiological organism and psychological determinism focuses on the hereditary drives in the Id or the unconscious. Social determinism blames all human problems on the structure of society. General features of all non-Christian secular explanations of sin stand out: All alternatives (1) destroy the essential paradox of human

nature, the balance between dignity and wretchedness; (2) make sin a natural fact rather than a moral one; (3) lend themselves to human self-therapy; (4) dehumanize man. With the Christian world-view, a person can face the truth that he is to blame for his own sin, and then Jesus Christ can remove both sin and guilt without dehumanizing him.

Hoppe, Leslie J. (1980) "THE BOOKS OF KINGS AND THE FUTURE. *Bible Today* 18(5):311–316.

The primary interest of the books of Kings was not on Israel's past but on Israel's future, precisely at a time when the future looked bleak. The hope centered on the lordship of the God of Israel and clustered around three fundamental institutions of ancient Israel's life: the Davidic dynasty, the prophetic Word, and the Mosaic Law.

Horn, Siegfried H. (1973) "THE CROWN OF THE KING OF THE AMMONITES. *Andrews University Semitic Studies* 11:170-180.

Discusses 2 Sam. 12:30 and 1 Chron. 20:2 and the nature of the Ammonite crown which, according to these parallel passages, David took when he conquered Rabbath-Amman. Considers eight bearded male Ammonite sculptures found in or around Amman, each wearing a crown. Suggests that they represent human kings (as over against an Ammonite deity) of first half of the first millennium BC. The crown, therefore, captured by David may have been similar. 8 plates showing the eight sculptures.

Horowitz, Herman (1975) "THE SH'MA RECONSIDERED. *Judaism* 24(4):476–481.

In recent years, the texts of suzerainty treaties between kings and their vassals in the ancient Middle East have been seen as the prototype of a unique concept in Biblical religion—the doctrine of the Covenant between God and Israel. The Sh'ma can also be best understood in comparison with these ancient Middle Eastern treaties. This central prayer of Judaism really aims to establish and renew, periodically, a powerful and all-pervading bond between Israel and God. This bond is based on the reality of Jewish historic experience and requires undivided loyalty. Commitment to this relationship calls for a pattern of personal and national life to illustrate this loyalty dramatically. So the basic motivation of the life of the Jew is the eternally-valid bond between two vivid realities: the Jew and God.

Horsley, Richard A. (1984) "POPULAR MESSIANIC MOVEMENTS AROUND THE TIME OF JESUS. *Catholic Biblical Quarterly* 46(3):471–495.

Scholars have become aware that the word 'anointed' and closely related terms were used infrequently in Jewish literature before the time of Jesus. However, there were actual movements led by kings. These messianic movements were not the only possible form that popular social movements could have taken, for at the same time and in the same circumstances there were other forms of popular discontent. For a popular movement to have taken the form of a messianic movement there had to have been a certain critical level of religio-political consciousness involving a particular historical memory among large numbers of people who could appeal to, and constructively mold, that memory toward common action in dealing with their life situation.

Howard, David M. (1990) "The Case for Kingship in Deuteronomy and the Former Prophets. *Westminster Theological Journal*, 52(1):101-115..

In Kingship According to the Deuteronomistic History, Gerald E. Gebrandt has well argued that the institution of the monarchy in Israel is viewed positively in Deuteronomy through 2 Kings. It is the kind of monarchy that is to exist that is at issue. The role of the ideal king in Israel considerably eases the tensions usually seen between the Abrahamic-Davidic and the Mosaic Covenants. God's plan throughout Israel's history included the monarchy as a means of accomplishing his purposes for humanity and nothing in the Deuteronomistic History contradicts this point. WSS

Hurowitz, Victor (1986) "Another Fiscal Practice in the Ancient Near East: 2 Kings 12:5–17 and a Letter to Esarhaddon (Las 227). *J of Near Eastern Studies* 45(4):289–294.

The joint custody of funds for temple repairs described in the narrative of Jehoiada's collection finds a

remarkable parallel in a letter from Mar-Istar to Esarhaddon, king of Assyria. In both cases the presence of both royal and clerical authorities was required for an audit of accumulated funds. Jehoiada's reform was not the product of some stroke of fiscal genius but, rather, an application to the Jerusalem temple of practices already used in the temples of neighboring lands. DDo

Isbell, Charles D. (1978) "KINGS 22:3–23:24 AND JEREMIAH 36: A STYLISTIC COMPARISON. *J for the Study of the Old Testament* 8:33–45.

Offers a literary stylistic analysis of two passages each describing the publication of written material previously unknown to king and nation and producing visible and immediate results. Considers the question of borrowing and dependence.

Jagersma, H. (1975) "YSN IN 1. KONIGE XVIII 27. (YSN in I Kings 18:27). *Vetus Testamentum* 25(3):674–676.

Elijah in 1 Kings 18:27 not only asks a sarcastic question but also sets it in terminology of the Baal ritual of blood for the first rainfall, as shown by CTA 3:B line 38f. at Ugarit. Here ysn means "sleep of death." (German)

Jenkins, A. K. (1976) "HEZEKIAH'S FOURTEENTH YEAR. *Vetus Testamentum* 26(3):284–298.

In contrast to the widely adopted date of 715 BC for Hezekiah's accession, adopts the date of c727 BC on the basis of 2 Kings 18:1–2. Chapters 18 and 19 have two parallel accounts of the deliverance from Assyrian threat (as do Isa. 36 and 37). The first, B1, refers throughout to an unnamed king of Assyria, but the second, B2, names him as Sennacherib. The original threat was by Sargon, who reports a campaign in 714 BC against Ashkelon. Hezekiah paid heavy tribute and the king withdrew. In 701 BC Sennacherib devastated Judah when Hezekiah joined in a later rebellion.

Joines, Karen Randolph (1965) "THE BRONZE SERPENT IN THE ISRAELITE CULT. *J of Biblical Literature* 57(3):245–256.

Nehushtan (II Kings 18:4) is unrelated to the bronze serpent of Moses (Numbers 21:9). There is reason to believe that Moses carried a bronze serpent as a means of sympathetic magic to repel serpents, a motif he received from the Egyptians. Nehushtan however was a fertility symbol of Canaanite and Mesopotamian background adopted by the Israelite cult to depict the fecundizing power of Yahweh.

Jonker, Louis (1988) "hyh mwsł: An Exegetical Note on the Use of the Participle Active in 1 Kings 5:1 (MT) *Journal of Northwest Semitic Languages* 14:135-141.

Gives an overview regarding the treatment of hyh plus the participle active (PA) in certain grammatical works. This is followed by a description of the surface and deep structures of 1 Kings 5:1. Concludes that the function of hyh plus the PA in this passage is to resume a description and to take it somewhat further.

Kaiser, Otto (1969) "DIE VERKUNDIGUNG DES PROPHETEN JESAJA IM JAHRE 701 (The Preaching of the Prophet Isaiah in the Year 701). *Zeitschrift für die Alttestamentliche Wissenschaft* 81(3):304–315.

The controversy about the preaching of the prophet Isaiah in 701, which has not yet been settled, justifies a new examination of the evidence starting with II Ki. 18:13ff (Is. 36:1ff). Literary critical analysis shows that the legends of Isaiah were transferred from Kings into the book of the prophet. A comparison of the text of II Ki. 18:13ff with Is. 36 with special reference to LXX and IQIsa confirms the result, but proves as well that all the texts had a further development. (German)

Kaplan, Hay A Ritter (1979) "THE PROBLEM OF THE DYNASTIC POSITION OF MERYET-NIT. *J of Near Eastern Studies* 38(1):23–27.

The place of Meryet-nit in Egyptian chronology has been a subject of controversy, as has been the question of

whether or not she was really a queen. The majority of scholars now agree that she is to be placed after Zer in the royal list of the First Dynasty. Tentatively proposes that Mery et-nit should be placed before Zer in the list of kings of the First Dynasty, so that the queen's reign would then be roughly parallel with EB I-C in Palestine.

Kasher, Rimón (1983) "1 Kings 20:1-11–Isaiah 38:1-22. *Shnaton*,/84, 7/8::75-89..

Contrasts the descriptions of Hezekiah's healing in the two accounts: 1 Kgs 20:1-11 and Isa 38:1-22. Different theological presuppositions underlie the two texts. The story in 1 Kings fits the aims of that book, just as does the parallel story in Isaiah. The Isaiah version teaches the theological value of prayer in time of trouble, while the story in Kings stresses miraculous events as a result of prayer. However, the Isaiah version also teaches us that the image of the prophet as wonder-worker cannot be ruled out as a legitimate description of Isaiah's role. (Hebrew) NMW

Kelly, Thomas (1987) "Herodotus and the Chronology of the Kings of Sidon. *Bulletin of the American Schools of Oriental Research* 268:39–56.

The currently accepted dates for the reign of 'Esmun'azor II, king of Sidon, fail to take into account pertinent information supplied by Herodotus. A more careful consideration of the information he provides suggests that 'Esmun'azor II was king of Sidon prior to 480 BC. Other indications in Herodotus, supported by archaeological evidence, suggest that his father, Tabnit, was king of the city in 525 BC. The most likely occasion for the performance of the faithful services for his overlord, of which 'Esmun'azor II boasts in the inscription on his sarcophagus, was during the final stages of the suppression of the Ionian revolt by Darius in 494–493 BC.

Kennard, J. Spence. (1962) "THE JEWISH PROVINCIAL ASSEMBLY. *Zeitschrift für die Neutestamentliche Wissenschaft* 53:25–51.

The evidence here submitted is intended to demonstrate that the Sanhedrin of the Gospels fits into a clearly defined pattern. Its chief duty was to celebrate the maiestas of the Emperor. In pursuance of that purpose it had a wide range of privileges and duties, most of which were religious. As successor to the old assembly of the priestly nobility it had also jurisdiction over cases that concerned the sanctity of the Temple. Hence to speak of the New Testament body as a political sanhedrin is an error. A further mistake has been to seek in the advisory councils of Hellenistic kings analogies concerning its functions and the choosing of its members. The institution was new, a creation of Roman administrative genius. Finally, and of special pertinence for both the trial of Jesus and the impasse that precipitated war with Rome, Messianic redemption was negated by the theology of the cult of loyalty to which members of this assembly appear to have subscribed.

KEY, ANDREW F. (1965) "TRACES OF THE WORSHIP OF THE MOON GOD SIN AMONG THE EARLY ISRAELITES. *J of Biblical Literature* 84:20–26.

A presentation of materials on the subject collected by the late Dr. Julius Lewy of Hebrew Union Coll. The revelation on Sinai was a revelation of the moon god Sin. The three days' journey from Egypt led to Kadesh-Barnea (Marah) where the revelation of Yahweh was received. The Sinai tradition is the heritage of the northern tribes especially Ephraim. The Kadesh-Yahweh tradition belongs to the southern tribes, especially Judah. Since the moon god Sin was depicted as a calf with horns in crescent shape, we see Exodus 32 in its true light. It also explains 1 Kings 12:26–28 as Jeroboam calling his people back to the older form of worship practiced before the influence of Jahwism was felt. Footnotes.

Killian, Rudolph (1966) "DIE TOTENERWECKUNGEN ELIAS UND ELISAS—EINE MOTIVWANDERUNG. (The Raisings of the Dead by Elijah and Elisha—A Motiwanderung?) *Biblische Zeitschrift* 10:44–56.

I Kings is the account of the bringing of a young boy back to life by the prophet Elijah. II Kings contains a similar account in which Elisha raises another young boy from the dead. Because of the great similarity between these two accounts, some have had the inclination to postulate that we have two versions of the same incident. A closer examination of the text, however, shows that they coincide only insofar as both relate the occurrence of the awakening of a child. (German)

Kitchen, Kenneth A. (1989) "Shishak's Military Campaign in Israel Confirmed. *Biblical Archaeology Review* 15(3):32.

Quotes from Kings and Chronicles and from the Egyptian inscriptions of Shoshenq I (Shishak) at Thebes detailing his incursion into Palestine and listing specific locations where he campaigned successfully in both Judah and Israel. (His incursion into Israel is not mentioned in the Bible). A fragment of a stela set up by Shoshenq was found at Megiddo by its excavators in their excavation of that northern city in the 1920s and 30s. Includes a copy of Shoshenq's Theban inscription.

Klein, Ralph W. (1980) "JEREMIAH 23:1–8. *Interpretation* 34(2):167–172.

Considers briefly historical, critical, and contextual matters concerning the passage. Considers this pericope to be the climax of and a response to a collection of oracles about kings, explaining their conduct as causing the people's exile—a standard theme for an editor with deuteronomistic theology. Understands the shepherds (kings) to be the cause and Yahweh the agent for the judgment. Observes a balance between three verbs for judgment (scatter, drive away, supervise) and three verbs for deliverance (gather, bring back, supervise). When Yahweh is the judge, only Yahweh can be the source of deliverance. Describes the messianic elements in Yahweh's promised deliverance and continuing faithfulness. Discusses how the contemporary preacher might use these insights in a Christian sermon today.

Kline, Meredith G. (1962) "DIVINE KINGSHIP AND GENESIS 6:1–4. *Westminster Theological J* 24:187–204.

The "Sons of God" passage in Genesis 6:1–4, variously interpreted as the cohabiting of angels with humans, the intermarriage of the Cainite and Sethite lines, or, more recently, as a post-deluvian expression in mythological terms of man's demonic potentialities for good or evil, refers rather to the antedeluvian sacral kings or "sons of the gods" much discussed in recent Ancient Near Eastern studies. The sinfulness of their marriages was not that they were mixed, but that they were polygamous. The validity of this interpretation is born out both by comparing the passage with the Sumero-Babylonian flood tradition and by relating it to the broader context of the book of Genesis.

Kloner, Amos (1986) "The "Third Wall" in Jerusalem and the "Cave of the Kings." *Levant* 18:121–129.

Argues against identifying the "Third Wall" of Josephus with the present N wall of the Old City, and in favor of the fortification line 450 meters further N, in view of the location of the "Monument of Helena" and the "Tomb of the Kings."

Klug, Eugene F. (1985) "HOLY SCRIPTURE: THE INERRANCY QUESTION AND HERMANN SASSE. *Concordia J* 11(4):124–127.

The question of Scripture's inerrancy cannot be swept under the theological rug. Inerrancy stands squarely along Scripture's teaching of its divine inspiration, authority, and clarity. Hermann Sasse's 1981 volume, *Sacra Scriptura*, holds that the early chapters of Genesis must be understood not only as pre-history, but as history of a different sort than we find in the books of Kings and Chronicles. Sasse comes very close to supporting the views—if in fact he does not do so—of the school which finds these accounts to be mythological reporting for the sake of the Heilsgeschichte. What now worries confessional Lutheran churches is that inerrancy is considered merely a pious deduction, neither taught by Scripture, nor necessary for its defense as the inspired Word of God.

Knight, Douglas (1985) "Moral Value and Literary Traditions: The Case of the Succession Narrative (2 Samuel 9–20; 1 Kings 1–2). *Semeia* 34:7–23.

Using the Succession Narrative as an example, analyzes the different roles played first by the predecessor generation and then later by the successor generation in the use of tradition to affect moral conduct. Suggests that such a process of moral determination throughout the course of biblical history can be seen as a precedent of the ways in which Jewish ethics in the postcanonical period draws creatively and critically on biblical norms

and principles.

Knoppers, Gary N. (1989) "A Reunited Kingdom in Chronicles? *Proceedings (Eastern Great Lakes Biblical Society)*, 9:74-88.

Explores the possibility of a united kingdom in Chronicles with special attention to the reigns of Ahaz and Hezekiah. The Chronicler portrays a number of Judah's kings as attempting to create solidarity between Judah and Israel. Some measure of reunification is achieved in the reigns of Asa, Jehoshaphat, Hezekiah, and Josiah, but complete reunification never occurs. TEP

Koch, Klaus (1978) "DIE MYSTERIOSEN ZAHLEN DER JUDAISCHEN KONIGE UND DIE APOKALYPTISCHEN JAHRWOCHEN (The Mysterious Numbers of the Judean Kings and the Apocalyptic Weeks of Years). *Vetus Testamentum* 28(4):433-441.

The OT historians looked at chronology with ideological considerations in mind. 1 Kgs 6:1 counts the period from the exodus to the beginning of the temple construction as 480 years. Another 480 is apparently intended by the 430 of the Judean kings plus 50 for the exile. The Chronicler makes it 500 by extending the exile to 70 years. Finally, the late Israelite apocalyptic redivides the 2 periods as 490 years each or 70 weeks of years, as part of a larger structure. So time was not physical, but it had to do with salvation history. (German)

Kosak, Silvin. (1980) "THE RULERS OF THE EARLY HITTITE EMPIRE. *Tel Aviv* 7(3/4):163-168.

A reevaluation of the historical date relating to the Early Hittite Empire leads to a new scheme for the succession of Hittite kings: Telipinu, Tahurwaili, Alluwamna, Tudhaliya I, Hattusili II, Tudhaliya II, Armuwanda I, Tudhaliya III, and Suppiluliuma I.

Kosztolnyik, Zoltan J. (1977) "THE RELATIONS OF FOUR ELEVENTH-CENTURY HUNGARIAN KINGS WITH ROME IN THE LIGHT OF PAPAL LETTERS. *Church History* 46(1):33-47.

The religious policies of four Hungarian monarchs, Stephen I, Andrew I, Solomon, and Ladislas I, show that their relationships with the papacy were sometimes cordial, sometimes not. The correspondence of the kings and popes of the period (1060-1096) illuminates the circumstances. Includes an appendix on sources.

Laato, Antti (1986) "New Viewpoints on the Chronology of the Kings of Israel and Judah. *Zeitschrift für die Alttestamentliche Wissenschaft* 98(2):210-221.

Resolves four problems in the chronology of 9th and 8th cent. Israel and Judah and reconstructs the following dates for the Kings: Israel: Ahab 873-852; Ahaziah 852-851; Joram 851-845; Jehu 845-818; Jehoahaz 818-802; Joash 802-787; Jeroboam 787-747; Menachem 746-737; Pekahiah 737-735; Pekah 735-732; Hoshea 731-723/22; Judah: Athaliah 845-840; Joash 840-801; Amaziah 801-787; Uzziah 786-750; Jotham 750-735; Ahaz 734-715; Hezekiah 715-.

LaBarbers, Robert (1984) "The Man of War and the Man of God: Social Satire in 2 Kings 6:8- 7:20. *Catholic Biblical Quarterly* 45(4):637-651.

Applying sociological models to the history of Israel's northern kingdom produces intriguing results. What otherwise appear to be upper echelon rivalries between kings and prophets become expressions of a fundamental social antagonism between the ruling elite, who control the military establishment and subservient peasants, whose interests are supported by Yahwistic religion. One way that peasants might satirize the political system and follies of their overlords would be to create a folk narrative in which the military elite fail to do what they proudly claim to be best at doing, demonstrating military expertise. There is not one military person in this passage who succeeds. Instead it is the prophet Elisha who is victorious.

Lambert, W. G. (1982) "BOOTY FROM EGYPT? *J of Jewish Studies* 33(1/2):61-70.

Examines K8692 in the Kuyunjik Collection of the British Museum. Contains part of a late Assyrian royal inscription describing victory over a capital town and the plundering of the palace. Chief difficulties of text are from the lack of known duplicates and from the loss of the names of both conquering and conquered kings and of the land concerned. Internal evidence indicates Egypt as conquered nation. Babylonian Chronicle recorded sack of Memphis in 670 BC by Esarhaddon and defeat of Tarqu. Closest account to K8692.

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

Lance, H. Darrell (1967) "GEZER IN THE LAND AND IN HISTORY. *Biblical Archaeologist* 30(2):34–47.

Surveys the role of Gezer in history, its status from 1468 BC (the date of the first literary mentioning of Gezer) through AD 100. Deals with I Kings 9:15f and Solomon's relation to Gezer. Identifies the Assyrian siege of Gazru as depicted on a relief from the palace of Tiglath-Pileser III at Nimrud with Gezer. Suggests that the puzzling "royal stamp" jar handles should be dated in the time of Josiah.

Landman, Leo (1969) "CIVIL DISOBEDIENCE: THE JEWISH VIEW. *Tradition* 10(4):5–14.

Jewish obedience to secular law is based on the rule Dina De Malkhuta Dina (the law of the kingdom is the law) promulgated matters, and was never invoked where religious laws were at stake. In the Talmudic period we find limitations imposed on the king's power. The failure of a civil law to gain rabbinic sanction did not lead to open disobedience, but a Jew who benefited from it would lack support in Jewish courts.

Lane, James B. (1973) "TWO MASTERS GOD AND MONARCH: THE POLITICAL PHILOSOPHY OF HUGH LATIMER. *J of Church and State* 15(1):33–47.

Hugh Latimer believed the kings were God's appointees, and that subjects must obey royal laws. Although kings were subject to God's law, and preachers should instruct and admonish them, no revolt against royal authority was warranted. Latimer strongly supported Henry VII and Edward VI, although preaching against abuses of power, greed, and social injustice. With the crowning of Mary Tudor and the restoration of the papacy, however, he was in a quandary as to how he could obey a monarch who was disobedient to God. Passive disobedience was his only recourse, and he died a martyr.

Langlment, F. (1976) "POUR OU CONTRE SOLOMON? LA REDACTION PROSALOMONIENNE DE I ROIS, I-II (For or Against Solomon? The Pro-Solomonic Redaction of 1 Kings 1–2). *Revue Biblique* 83(4):481–528.

Having previously (RB, 1976 83(3):321–379) demonstrated that the succession narrative consists of an anti-Solomonic narrative and a pro-Solomonic redaction, one can now trace these levels section by section through the text. This detailed examination confirms the previous conclusions, reveals the historical situation, and allows one to date the narrative in the reign of Solomon and the redaction in the Hezekiah-Josiah period.

Langlment, F. (1976) "POUR OU CONTRE SALOMON? LA REDACTION PROSALOMONIENNE DE I ROIS I-II (For or Against Solomon? The Pro-Solomonic Redaction of 1 Kings 1–2). *Revue Biblique* 83(3):321–379.

As the extensive bibliography shows, there has been much debate as to whether 1 Kings 1–2 is pro or anti Solomon. Both sides have good evidence. Flanagan, Wurthwein, and Veijola, however, point to the solution: as in 2 Sam. 15–20, an originally anti-Davidic, anti-Solomonic narrative has been reworked by a pro-Solomonic redactor(s). A detailed study of redactional passages in 2 Sam. 15–20 and of the vocabulary of 1 Ki. 1–2 supports this argument and leads to the conclusion that a Jerusalem priest redacted both passages between Hezekiah's and Josiah's reigns. First part of a continuing article. (French)

Lawrence, J. N. (1986) "Assyrian Nobles and the Book of Jonah. *Tyndale Bulletin* 37:121–132.

Jonah is commonly believed to be a post-exilic composition (5th or 4th cent.). A number of scholars have challenged this position, believing that the reference to the prophet in 2 Kings 14:25 places the prophet and his prophecy immediately before or during the reign of Jeroboam II. This latter view is consistent with two phrases in Jonah 3: 'king of Nineveh' (3:6) and 'by the decree of the king and his nobles' (3:7).

LEIVY SMOLAR ABERBACH, MOSES (1967) "AARON, JEROBOAM, AND THE GOLDEN CALVES. *J of Biblical Literature* 86(2):129–140.

There are thirteen instances of close and almost literally precise parallels between the account of the golden calf made by Aaron in Exodus and the story of Jeroboam's golden calves as related in the books of Kings. Jeroboam deliberately imitated Aaron, possibly basing himself on an existing tradition in the north. The major effect and purpose of the story was to set Moses and God as uncompromising antagonists of the golden calf worship.

Lemaire, Andre (1990) "Bala 'am/Bela' fils de be'or (Balaam/Bela, the son of Beor). *Zeitschrift fur die Alttestamentliche Wissenschaft*, 102(2):180-187..

According to Numbers 22-24 and the inscription of Deir Alla, Balaam was an Aramaic seer. Gen 36:31-39 originally dealt with Aramean rather than Edomite kings. Bela, son of Beor was the first Aramean king with a capital at Dinhabah. It is necessary to identify Balaam the son of Beor and Bela the son of Beor and to see here the first Aramean seer-king. (French) RWK

Lemaire, Andre (1986) "Vers l'histoire de la redaction des livres des Rois. *Zeitschrift fur die Alttestamentliche Wissenschaft* 98(2):221–236.

According to Noth, the composition of Kings was the work of a single exilic author, but others (e.g. F. M. Cross) now believe there was an earlier edition under Josiah. H. Weippert has argued for a proto-deuteronomistic composition under Hezekiah. Identifies an even earlier composition under Jehoshaphat (ca. 850). The books of Kings were born as a kind of textbook taught in the royal school of Jerusalem. (French)

Lerle, Ernst (1981) "DIE AHNENVERZEICHNISSE JESU. *Zeitschrift fur die Neutestamentliche Wissenschaft* 72(1/2):112–117.

The genealogy in Luke 3:23-38 is not a chronological statement but a Christological one: Jesus is 'son' of each person listed including 'Son of God.' The Matthean genealogy bears this interpretation out even in such details as the omission of names of kings of which the Messiah would be no 'son.' The intention is Christology, showing Jesus as a true inheritor, not as an actual descendant, of the line of promise. This is a true Jewish understanding. (German)

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)

Levenson, Jon D. (1984) "THE LAST FOUR VERSES IN KINGS. *J of Biblical Literature* 103(3):353–361.

2 Kgs 25:27–30 represents part of an effort by an exilic Deuteronomistic source to bring the legacy of the promissory covenant with David into line with the new historical reality effected by the events of 587 BCE and with the novel social and political situation of the continuing Diaspora. The last four verses of Kings announce, in a cautious way, that a scion of David, king of Israel, is yet alive and well.

Levin, Christoph (1990) "Die Instandsetzung des Tempels unter Joasch ben Ahasja (The Repairs of the

Temple under Joash ben Ahaziah). *Vetus Testamentum*, 40(1)::51-88..

Into the story from the oldest level of Kings that Joash gave qdsym, holy offerings, as tribute to the Aramaean king Hazael, the priestly redactor inserted the story of the temple repairs by Joash, using qdsym. The inserted story later received expansion. The redactor used the historical temple repairs of Josiah, 200 years later, as the basis for constructing this story. The literary relationship between the two is evident by comparison. The priest Hilkiyah is the pattern for Jehoiada, who was actually a politician. (German) SJS

Levine, Baruch A. Jean-Michel de Tarragon (1984) "DEAD KINGS AND REPHAIM: THE PATRONS OF THE UGARITIC DYNASTY. *J of the American Oriental Society* 104(4):649–659.

KTU 1.161 is a canonical liturgy, the first of its kind that has come to light in Ugaritic. The text is recited and performed to commemorate the accession of Ammurapi (III), the last king of Ugarit, ca. 1200 BCE. It initiated the cult of the dead in honor of his father, Niqmaddu (III) who had just died, and served to legitimate the succession. Certain component features are discussed in the course of the overall interpretation: the tradition regarding Ugaritic origins; the identity of the Rephaim; mourning and lamentation; the role of the goddess, Shapash; and the blessing of the new king and queen.

Lewy, Julius (1958) "THE BIBLICAL INSTITUTION OF DEROR IN THE LIGHT OF AKKADIAN DOCUMENTS. *Eretz-Israel* 5:21*-31*.

Biblical deror is equated with Akkadian andururum which in legal documents from the kingdom of Hana also refers to a "release" whose purpose is to prevent the permanent alienation of immovable property, with the exception that if the former owner is paid the full price of the property it is not subject to the "release." The deror could also release indebted free-born humans. General releases were proclaimed by at least three kings of the Hammurapi dynasty in their first full regnal year (the term: "established justice"). The Biblical release is shown to be pre-monarchic, traceable to the influx of Amorites into Palestine. The antiquity of Lev. 25:10 ff, and the authenticity of Jer. 34:8 ff. and Ez. 46:17 are thereby confirmed.

Lindsay, John (1976) "THE BABYLONIAN KINGS AND EDOM, 605–550 BC. *Palestine Exploration Quarterly* 108(Jan.-June):23–39.

A discussion of the last days of the Edomite state in broad historical context. The data support Gleuck's general conclusion that the Babylonians ended Edomite independence and Edomite rule over the Elath of Period IV. This reconstruction however is conjectural due to paucity of evidence relating to the Babylonians and Edom.

Liwak, Rüdiger (1986) "Die Rettung Jerusalems im Jahr 701 v. Chr. *Zeitschrift für Theologie und Kirche* 83(2):137–166.

Explores the Assyrian cuneiform texts regarding the sudden rescue of Jerusalem (2 Kings 19), under threat of siege and destruction by Sennacherib. These texts leave some questions: Why did Hezekiah have to send his tribute to Nineveh after Sennacherib had left? Why was Hezekiah not exiled and another regent put in his place? Why was Jerusalem not conquered like the many other well-fortified cities (mentioned in the texts)? In the second part, analyzes the biblical narrative and shows among other things that the Egyptian threat under Thirhaka is well founded and hence the biblical report in many details reliable. The many remaining conflicts are solved by a literary-critical analysis. (German)

Lohfink, Norbert (1978) "DIE GATTUNG DER "HISTORISCHEN KURTZGESCHICHTE" IN DEN LETZEN JAHREN VON JUDA UND IN DER ZEIT DES BABYLONISCHEN EXILS. *Zeitschrift für die Alttestamentliche Wissenschaft* 90(3):319–347.

Analyzes the literary genre "historical short stories" as found in 2 Kgs 22–23; Jer 26, 36; and Jer 37–43. This genre is also represented in the books of Ruth and Jonah. The historical short stories of 2 Kings and Jeremiah may be dated from shortly before to shortly after the fall of Jerusalem in 587 BC. Although they can be considered independent literary units, they contain a propaganda tendency related to the Shaphan family and the Babylonian Gola. Since contemporaries could check their accuracy, they should be viewed as providing

new clues to the sequence of events in that period. (German)

Lohfink, Gerhard (1966) ""MEINEN NAMEN ZU TRAGEN..." ("My Name to Bear ... ") (Acts 9:15). *Biblische Zeitschrift* 10(1):108–115.

Acts 9:15 can be understood in two ways: that Paul is to confess the name of Jesus throughout the whole world or that Paul is to confess openly his faith in Jesus before the Jews, the heathens, and kings. Shows that the second understanding is the correct one. (German)

Long, Burke O. (1971) "TWO QUESTION AND ANSWER SCHEMATA IN THE PROPHETS. *J of Biblical Literature* 90(2):129–139.

Studies two question and answer schemata from a form-critical point of view, and suggests a Sitz im Leben for each. Type A contains three elements: (1) a setting for the question, mentioning who asks it; (2) the question, given as a direct quotation; (3) the answer, given as a direct quotation. This type is found in Jer. 22:8f; 1 Kings 9:8f; Deut. 29:21–24, all exilic materials, which assume a catastrophe and attempt to assign reasons and responsibility for it. Type B also has three elements: (1) a setting, mentioning a future time when people will ask; (2) a question envisioned and formulated; (3) an answer prescribed. This basic pattern is found in Jer. 5:19; 13:12–14; 15:1–4; 16:10–13; Ezek. 21:9–12; 37:19, and more distantly in Jer. 9:11–15; 23:37–40(LXX); Ezek. 12:9–12; 24:19–21. Jer.23:33 is an example of the schema in its simplest form, where it is cast as a speech of Yahweh directly addressed to a prophet in which a question is envisioned and an answer prescribed. From the basic forms traces the further development of both types of schemata.

Long, Burke O. (1985) "Historical Narrative and the Fictionalizing Imagination. *Vetus Testamentum* 35(4):405–416.

Analyzes 1 Kings 20 to illustrate how Israelite authors went about presenting a picture of Israel's past with imaginative creativity. Historians have typically ranked materials as archival records, popular legends, and historical narratives. Such ranking schemes encourage easy historical judgments, and they short-circuit serious literary analysis. 1 Kings 20 is a simple chiasmus, beginning and ending with negotiations designed to characterize the combatants Ahab and Ben-hadad, with two battle descriptions in between.

Lucas, Ernest C. (1989) "The Origin of Daniel's Four Empires Scheme Re-examined *Tyndale Bulletin* 40(2):185–202.

From Hesiod onwards the idea of four ages characterized by metals was current in the eastern Mediterranean world. The sequence of empires in Daniel 2 and 7 is probably not an adaptation of that found in Sibylline Oracle 4, but reflects the historical experience of the Jewish and Israelite exiles in the Eastern Dispersion. In Daniel 7 the 10 kings belong to the 4th empire—quite different from the apportioning of the 10 periods between the four empires as found in Sib Oracle 4 and the Persian sources. There is no compelling evidence of Persian influence on either the Sib Oracles or Dan. Hence this particular reason for favoring a later date for Daniel has no basis.

Lundbom, Jack R. (1976) "THE LAWBOOK OF THE JOSIANIC REFORM. *Catholic Biblical Quarterly* 38(3):293–302.

While Deut. 1–28 did influence the Josianic reform, it was not the temple scroll either in full or in part. To find the lawbook discovered by Hilkiah in the temple one must look at the so-called appendix of Deuteronomy, namely, chapters 29–34. Argues that the lawbook is the song of Moses in Deut. 32. Two lines of evidence point to this conclusion: (1) two stanzas of Deut. 32 (vss. 15–22) compare very closely in content to the portion of Huldah's oracle in 2 Kings 22:16–20. (2) A rhetorical analysis of the prose frame of the song of Moses reveals a deliberate ordering of the terms "law" and "song" (cf. Deut. 31:24–30 and 32:44–47).

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

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

Luria, B. Z. (1987) "For the Statutes of Omri Are Kept (Micah 6:16). *Beth Mikra*, 110::197-201..

Omri and Ahab developed ways of increasing the power of the king over the people. They engaged in building activities, the scope of which are still visible today at the ruins of Samaria. The bearers of the labor were the ordinary people. Micah is rebuking these kings for their lack of concern for the people. (Hebrew) NMW

Luria, B. Z. (1977) "THE BEGINNINGS OF SEPARATION BETWEEN RETURNEES OF THE EXILE AND THE SAMARITANS. *Beth Mikra* 78, 23(72):43–56.

The destruction of Samaria did not empty out the land, as the exiles were no more than 10% of the population. The new settlers came in several waves, brought in by various Assyrian kings. Among them were members of the tribe of Simon. By the time of the destruction of Jerusalem they were all loyal Yahwists. The Samaritans had an altar in Jerusalem at the time of the return, but conservative forces, led by Haggai, excluded them as being ritually impure. In revenge, the Samaritans defiled the altar of the Jews. (Hebrew)

Luria, B. Z. (1980) "IN THE DAYS OF HEZEKIAH, KING OF JUDAH. *Beth Mikra* 25(82):195–201.

While Kings and Chronicles praise Hezekiah for his religious reform and take note of his revolt against the Assyrians, Micah deals harshly with conditions in his reign. The only explanation for the harsh prediction of Micah 3:12, recalled in the days of Jeremiah (26:18), was the oppression of the poor, amply attested in Micah and Isaiah. Tentatively suggested that these conditions stimulated Hezekiah's repentance and his reinstatement of the Jubilee year. Isa 37:30, with its reference to what grows of itself, may bear this out. (Hebrew)

Luria, B. Z. (1981) "ISAIAH Ch. 25. *Beth Mikra* 87:313–317.

Isaiah is considered to be the author of chap. 25. This chapter reflects upon the tumultuous relations between Moab and Israel and the victories of various kings against Moab. The description of Moab as a mountain is based upon the view of the hills of Moab from Jerusalem. The word *lot* in v. 7, 'covering' is a deliberate pun on the ancestry of Moab–Lot. (Hebrew)

Macdonald, John (1976) "THE ROLE AND STATUS OF THE SUHARU IN THE MARI CORRESPONDENCE. *J of the American Oriental Society* 96(1):57–68.

The Mari evidence regarding the role and status of the suharum is compared with what can be said about the Hebrew *na'ar* who appears to have occupied a role similar to that of the suharum. Attempts to demonstrate that the suharum was—according to the evidence from the Mari letters—a man of rank, serving kings and governors in a variety of duties.

Magoulias, Harry J. (1964) "A STUDY IN ROMAN CATHOLIC AND GREEK ORTHODOX RELATIONS ON THE ISLAND OF CYPRUS BETWEEN THE YEARS A.D. 1196 AND 1360. *Greek Orthodox Theological Review* 10:75–106.

A study of the period from the establishment of the Latin Church in Cyprus in 1196 to the attempt at forced conversion of Orthodox Cypriots by the Apostolic Legate Pierre de Thomas in 1360. The French kings, wishing only to maintain order, generally followed a policy of toleration. The Roman Church vacillated among policies involving persecution, force, moderation, and tolerance; the Greek Orthodox populace was viewed sometimes as heretic, sometimes as schismatic. The Byzantine emperors sometimes cooperated with Rome in the hope of

thereby getting western military assistance against the Turks. Under various pressures the Cypriot Orthodox Church gradually yielded a sullen submission to Rome; relations with the Oecumenical Patriarchate were reestablished only in 1572. Footnotes.

Malamat, A (1971) "SYRO-PALESTINIAN DESTINATIONS IN A MARI TIN INVENTORY. *Israel Exploration J* 21(1):31–38.

Study based on G. Dossin's new Mari document (A. 1270) which is an economic text relating to the incoming and outgoing consignments of tin at the Mari Palace. The approximate date is undoubtedly the reign of Zimri-Lim (1780–1760 or 1715–1696 BC). The document deals with a huge deposit of some 500kg of tin that was shipped by kings Hammurabi of Babylon, Sheplarpak of Susa and from the king of Ugarit. What is interesting in this document is that Ugarit served as a mercantile intermediary between the Mediterranean lands and the Middle Euphrates region.

Malamat, Abraham (1965) "ORGANS OF STATECRAFT IN THE ISRAELITE MONARCHY. *Biblical Archaeologist* 28(2):34–65.

Lecture with ensuing discussion presented in a Bible study group in Israel in 1963. Participating in the discussion were David Ben-Gurion, President Zalman Shazar and Dr. Menahem Naor, among others. Treats the specific aspects of political organization and statecraft as reflected in I Kings 12, leading to the division of the kingdom under Rehoboam. Treated are the failure of Rehoboam to be anointed at Shechem, the role of the "elders" and "young men" and the assembly.

Malchow, Bruce V. (1976) "THE WISDOM OF THE ANOINTED. *Lutheran Quarterly* 28(1):70–82.

A study of the gifts through the anointing of Judean kings shows implications in the use of the title "messiah." The Spirit who comes through anointing brings wisdom to the king for three functions: teaching, judging, and planning war. Jesus is also a king and has an experience of anointing in the Baptism, and is filled with wisdom as the Judean kings were. These kings, however, performed their functions imperfectly. Jesus is the ideal king.

Maly, Eugene H. (1980) "1 AND 2 KINGS. *Bible Today* 18(5):295–302.

1 and 2 Kings are part of the Deuteronomistic history and reflect its theology. Major themes include prophetic judgment on the kings of Israel and Judah, the efficacy of the prophetic word, and Yahweh's special presence in the temple. Israel is thus called to loyalty to the covenant God.

Mangalwadi, Vishal (1984) "Was Paul An Evangelist Or A Political Reformer? *Transformation* 1(4):5–6.

Evangelism for Paul was sociopolitical reform, because it brought the kings of this world under the rule of Christ and limited the arbitrary exercise of power. Evangelism also brings social reform from below in freeing powerless individuals by changing their perception of their places in society. Illustrates these principles from the problem of caste in India.

Marcus, David (1978) "CIVIL LIBERTIES UNDER ISRAELITE AND MESOPOTAMIAN KINGS. *J of the Ancient Near Eastern Soc., Columbia U* 10:53–60.

Compares civil liberties in Israel and in Mesopotamia. The abuses by David in the Bathsheba affair and by Ahab in the taking of Naboth's vineyard are illustrative of a civil law to which the king was subject. In Mesopotamia the king was also subject to civil law. The guarantor of the timeless and impersonal law (kinatu) was Shamash, who granted the king the perception of these truths so that he could establish justice (mnharu) in his realm. Mesopotamian kings had to buy land and could not appropriate it. Adultery was also a severe crime.

Margalit, Othniel (1990) "On the Origin and Antiquity of the Name "Israel." *Zeitschrift für die Alttestamentliche Wissenschaft*, 102(2):225-237..

The original spelling of the word Israel is Israel, based on a Ugaritic tablet. This name is based on the root *ysr* = "straight" or "right." The name means "The people of the God who acts straight," and this title may find its origin in one of the kings of Ur. In the northern kingdom, the name was pronounced Israel. RWK

Margalith, Othniel (1978) "WAS EBLA THE "LAND OF THE HEBREWS"? *Beth Mikra* 23(73):183–188.

The excavations of G. Pettinato and P. Matthaiae near Hamath in North Syria, between 1964 and 1976, have unearthed the remains of Ebla, capital of an empire extending from Mesopotamia to the Mediterranean and from Anatolia to Egypt, flourishing between 2400 and 1200 BC. Among the 18,000 texts so far deciphered, Pettinato has identified a king Ebrum or Ebrum and a god Ya who attained prominence during his reign. The author suggests that this information can clarify certain biblical points, for example, the appellation "Ibri" for Abraham, Abraham's military strength in the battle of the kings (Gen. 14), the reference to Yahweh in Gen. 4:26, and Hamath as the northern boundary of the Promised Land. Abraham may have been an Eblite noble, descended from Ebrum. (Hebrew)

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.

Mason, Emma (1990) "Westminster Abbey and the Monarchy between the Reigns of William I and John (1066-1216). *Journal of Ecclesiastical History*, 41(2):199-216..

Examines the genuine documents for evidence of the extent to which Westminster was recognized as a royal burial church; the frequency with which grants were made for the spiritual welfare of the royal family; the intensity of interest in the abbey displayed by successive kings; the popularity of the cult of Edward the Confessor and the extent to which the current dynasty was perceived to share kinship with him. Concludes that Westminster's efforts to establish a special relationship with the post-Edwardian monarchy met with little success. The tide turned only with the accession of Henry III who assumed active patronage of the abbey. DGD

May, William F. (1981) "FROM OBSCURITY TO CENTER STAGE. *Hastings Center Report* 11(6):24–30.

Recent plays have shifted from centering on extraordinary people (kings, generals, etc), as in classical tragedy, to a new class of heroes. These heroes live beyond the boundaries of ordinary life (victims of accident, defect, demon or fate). In these days, professionals do not fare well. Disillusionment marks the attitude toward doctors. The heroes/patients are passive sufferers who seek to control life through true patience—purposeful waiting in the midst of turmoil.

Mayer, Allan (1988) "Elijah and Elisha in John's Signs Source. *Expository Times* 99(6):171–173.

The Fourth Evangelist evinces artistry. In saying "And it was night" when Judas left the upper room he is giving a dramatic backdrop, not just a chronological note. The Elisha cycle is a better parallel for the feeding of the five thousand than the descent of manna, and the changing of the water into wine and the healing of the official's son have a background in the miraculous feedings in 1 and 2 Kings.

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

Finds evidences of an installation genre in 2 Chr. 32:6–8, 19:5–7; 1 Chr. 28:10; Hag. 2:4; 1 Kings 2; and Ezra 10:4, as well as the Deut.-Joshua occurrences. The overall function of the genre is to describe installation in an office, the commissioning of a task. The genre is characterized by (1) encouragement (2) a description of the

task, and (3) assurance of divine aid. Through study of the vocabulary and the use of the texts, determines that the installation which is described can be either a commissioning to a new office or a succession to one already existing. Suggests an original setting that is first hortatory and connected with the cult, and secondly is connected with the Davidic monarchy.

McCarthy, Dennis J. (1965) "II SAMUEL 7 AND THE STRUCTURE OF THE DEUTERONOMIC HISTORY. *J of Biblical Literature* 84:131–138.

(No. 2).-II Samuel 7 should be added to Martin Noth's list of passages which tie the deuteronomic history together. By showing that the ideas are important and special in the deuteronomic work, and that it is closely integrated to its immediate literary context, he suggests that it not only belongs in the list but occupies a key position in the scheme of Deuteronomy to Kings.

McConville, J. G. (1989) "Narrative and Meaning in the Books of Kings *Biblica* 70(1):31-49.

The books of Kings were written by a single author in the exilic period. His purpose was not to explain why the Kingdoms of Israel and Judah had fallen. Rather, he declared that even though the land of Israel was lost, there is hope that the people will be restored through God's grace and the people's repentance. The books of Judges and Kings are mirror-images of each other. In Judges, the land belongs to Israel but might be lost; in Kings, the land is lost, but restoration is possible.

McFall, Leslie (1991) "A Translation Guide to the Chronological Data in Kings and Chronicles. *Bibliotheca Sacra*, 148(589):3-45..

Though Edwin R. Thiele's *The Mysterious Numbers of the Hebrew Kings* has, in the 40 years since its original publication, set the standard for understanding the chronological complexity of the divided monarchy era of Israel's history, it has long been in need of minor adjustment. This is particularly the case in matters of coregency, that of Hezekiah being the most notable example. A more rigid and consistent application of Thiele's own principles resolves problems he had been unable to unravel except by emendation, and also provides guidelines for improved translation of many of the chronological texts. EHM

McKay, John W. (1973) "FURTHER LIGHT ON THE HORSES AND CHARIOT OF THE SUN IN THE JERUSALEM TEMPLE (2 KINGS 23:11). *Palestine Exploration Quarterly* 105(July-Dec.):167–169.

Based on the thesis that the Sun-chariot in 2 Kings 23:11 is West Semitic rather than that of the Assyrian Shamash, examines a text which for the first time gives basis for a West Semitic provenance. Herodian's description of the Emperor Avitus' procession honoring the sun god, Elagabal, of Syrian origin gives a 2nd. cent. AD illustration of the way the horses and chariot of the sun may have been used in Jerusalem in pre-Josianic days.

McKellar, Hugh D. (1981) "KINGS, QUEENS, AND HYMNS. *Hymn* 32(3):138–142.

The British family has opportunity and inclination to influence the worship practices of their subjects. Thus, vestiges of their personal preferences linger in our hymnbooks.

McKnight, J. Michael (1977) "KINGSHIP AND RELIGION IN INDIA'S GUPTA AGE: AN ANALYSIS OF THE ROLE OF VAISNAVISM IN THE LIVES AND IDEOLOGY OF THE GUPTA KINGS. *J of American Academy of Religion* 45 (2 Suppl.):K:727–751.

Discusses the relationship between the institution of kingship and religion in the Gupta empire. Vedic and bhakti elements in Gupta religion were successfully blended to form a viable ideology of kingship and empire by drawing upon concepts from India's great epics, Ramayana and Mahabharata.

Menache, Sophia (1986) "The Failure of John XXII's Policy toward France and England: Reasons and Outcomes, 1316–1334. *Church History* 55(4):423–437.

Pope John XII's unqualified support for French kings and policies, and his cautious support for English kings resulted in the isolation of the pope from the clergy and the uselessness of interdict as a means of control. His policies led to a marginal role for the papacy with the loss of its social and political connection to society. Clergy in Flanders and Scotland failed to support papal policies. Pope John worked to support the kings of France and England but did not seek to strengthen his own position in society.

Mercer, Mark K. (1989) "Daniel 1:1 and Jehoiakim's Three Years of Servitude *Andrews University Seminary Studies* 27(3):179-192.

Proposes historical, calendrical, and exegetical answers to the problems commentators have seen in relating Dan 1:1-2, 2 Kings 24:1, and 2 Chr 36:6-7 in regard to Jehoiakim's three years of servitude to Nebuchadnezzar. Shows that it is possible to fit all of this into what is known of Nebuchadnezzar's military campaigns to the west without positing any necessary historical inconsistencies in the biblical texts.

Merrillees, Robert S. (1986) "Political Conditions in the Eastern Mediterranean during the Late Bronze Age. *Biblical Archaeologist* 49(1):42-50.

14th and 13th cents. (BC) witnessed an exchange of people, goods, and ideas between countries bordering the east Mediterranean basin. This efflorescence of diplomatic, commercial, and social contacts was no revolution; but intensification of relations was a phenomenon of the age and led to the highest degree of material affluence and cultural cross-fertilization achieved during the Bronze-Age. Hostilities developed between pharaohs of Egypt, Hittite emperors, and Mitannian kings. The warfare culminated mass movements of people (end of the 13th cent. BC) ending coastal towns of Cyprus, Hittite Empire, some city-states along the Syrian Palestinian littoral. Only Egypt remained unscathed.

Messner, Richard G. (1962) "ELISHA AND THE BEARS. *Grace Theological J* 3:2-24.

The two interpretations commonly held in respect to 2 Kings 2:23-25 are the literal judgment view and the non-historical incident view. A minor problem concerns the age and identity of the "little children" and Elisha. A second minor concern is why and how did Elisha curse in the name of the Lord. The major problem to be considered is the justification of the appearance of this story in the Bible. This study concludes that there is a direct connection between the curse of Elisha and the appearance of the two bears. They were God's fierce instruments to warn a rebellious people. They served to vindicate the character of Elisha when attacked by infidels of Bethel. The question studied is answered and can with assurance be left in the Holy Scripture as an authentic occurrence.

Michel, Walter L. (1985) "ANTHROPOLOGY AND THEOLOGY OF THE OLD TESTAMENT. *Dialog* 24(1):42-49.

The Inclusive Language Lectionary fails because it raises modern cultural bias and ideology to the level of ultimate concern and judges and supplements Scripture on that basis. The ILL introduces heresy by making God a sexual or bisexual rather than non-sexual being. It revises history by eliminating kings. It robs Scripture of its objective stance over against the cultures and biases of every age. It is anti-male, anti-monarchical, anti-hierarchical, and anti-incarnational.

Millard, A. R. (1972) "AN ISRAELITE ROYAL SEAL? *Bulletin of the American Schools of Oriental Research* 208:5-9.

A consideration of a seal discussed by A. D. Tushingham in BASOR nos. 200 and 201 which was thought to be a royal seal. Concludes that the evidence does not support the claim that this is a royal Israelite seal nor that the four-winged scarab is the emblem of Israel's kings.

Millard, A. R. (1990) "Israelite and Aramean History in the Light of Inscriptions. *Tyndale Bulletin*, 41(2):261-275..

Despite accumulation of monuments and manuscripts from Egypt, Mesopotamia and Syria, nothing approaches the Hebrew narrative in range or variety. Aramaic monuments may have no source except the memories of the kings and officers. The compilers of Samuel and Kings refer to earlier records. Nevertheless, much of their writing resembles portions of the Aramaic inscriptions, a resemblance which suggests that Samuel-Kings is a compilation drawn from contemporary records, not a largely theological fabrication to establish a particular ideology. Whatever the presuppositions of the modern reader, the biblical writings demand a readiness to read them in their own terms, and extensive study of the ancient Levant leads to a clearer understanding of those terms. WSS

Millard, Alan. (1981) "SOLOMON IN ALL HIS GLORY. *Vox Evangelica* 12:5–18.

Demonstrates that there is nothing unlikely in the biblical account of Solomon's riches and their disposal. Changed practices and prejudice may arouse scepticism about the reports, and lead to their rejection, but when they are investigated within the context of the ancient world, they can only be adjudged entirely plausible. There are no grounds for dismissing Solomon's glory as exaggeration or legend in the history and culture of the ancient world. Solomon could well have ruled in Jerusalem exactly as 1 Kings describes him, seated on his ivory throne, worshipping at the golden Temple.

Miller, J Maxwell (1967) "ANOTHER LOOK AT THE CHRONOLOGY OF THE EARLY DIVIDED MONARCHY. *J of Biblical Literature* 86(3):276–288.

The only apparent solution worth considering to the discrepancies in the chronology of the kings of the early divided monarchy is a reduction in the years some kings are said to have reigned. However, W. F. Albright has made such changes at the wrong places. Through a reduction in the reigns of Baasha, Asa and Jehoram, as suggested by the recensions of the Septuagint, the author files the dates of Jehu's rebellion as 844 / 842 BC. Working back from that point he arrives at 925 / 923 BC as the range of possible dates for the disruption of the united monarchy. However, until further information on the calendar systems of both kingdoms is forthcoming, any chronological scheme based on the figures in the books of Kings must remain approximate.

MOELLER, HENRY R. (1962) "BIBLICAL RESEARCH AND OLD TESTAMENT TRANSLATION. *Bible Translator* 13:16–22.

Suggests that modern research has helped to clarify a few of the many obscure passages in the OT. The author gives possible solutions to problems surrounding the translation of the following passages: Judges 5:5 and Ps. 68:8; the use of the preposition *ba* as "from" especially in Gen. 21:17, Job 4:21, 1 Kings 12:2; 1 Chron. 4:12, 14; Psalm 8:2.

Moorhead, John (1985) "Clovis' Motives for Becoming a Catholic Christian. *J of Religious History* 13(4):370–382.

Argues that Clovis' conversion was not prompted by a politically-motivated desire to look well in the eyes of the Gallo-Romans, but rather by a culturally motivated desire to be like the Gallo-Romans. Supports this by two observations: (1) conversion to catholicism (from Arianism) had little impact on the way catholic provincials regarded barbarian kings, and (2) other newly-converted Franks exhibited a similar genuine commitment to the new religion.

Motzki, Harald (1975) "EIN BEITRAG ZUM PROBLEM DES STIERKULTES IN DER RELIGIONSGESCHICHTE ISRAELS (A Contribution to the Problem of the Bull Cult in the History of Religion in Israel). *Vetus Testamentum* 25(2a):470–485.

The bull-cult of the golden calf was established by Jeroboam in Bethel as a restoration of a Yahweh-cult there associated with Aaron. The deuteronomistic editor of the books of Kings saw the cult from a Judaic standpoint and pictured it as false gods, false priests and false festivals. He used the plural for the "gods" by inserting references to Dan alongside Bethel. The singular was changed to a plural in the Ex. 32 story of the golden calf. Hosea 10:5; Deut. 9:8–21; Ps. 106:19–23; and Neh. 9:18 also are polemics against this cult. Affirmative references are in Num. 23:22; 24:8; and Gen. 49:24. (German)

Mullen, Everett T., (1974) "A NEW ROYAL SIDONIAN INSCRIPTION. *Bulletin of the American Schools of Oriental Research* 216:25–30.

The history of the kings of Sidon between 780 BC and 375 BC has been a problem in Phoenician history. New evidence has come to light in 1963 in reference to the script of the period and the Sidonian king list. Most of the kings from 480 to 361 BC can now be listed.

Mullen, E. Theodore, (1988) "The Royal Dynastic Grant to Jehu and the Structure of the Books of Kings. *J of Biblical Literature* 107(2):193–206.

Argues that, alongside the thematic aspect of the negative theological judgment upon the continued failure of the kings of Israel to put aside the cultic innovations attributed to Jeroboam I stands another—the primacy of prophecy and its fulfillment within the development of the kingdom. The dynasty of Jehu and its deeds present the deuteronomistic historian with opportunity to address in a specific nature special issues arising in the history of the southern kingdom.

Muller, H.-P. (1980) "DIE TEXTE AUS EBLA. EINE HERAUSFORDERUNG AN DIE ALTTESTAMENTLICHE WISSENSCHAFT (The Texts from Ebla. A Challenge to the Scientific Investigation of the Old Testament). *Biblische Zeitschrift* 24(2):161–179.

The clay tablets from the two central archives of the kings of Ebla which were recovered from the excavations of Tell Mardick during 1974–1976 pose for the Orientalist, as for the OT scholar, an immense challenge. They number between 16,500–20,000 inscribed tablets and fragments and permit the reconstruction of an empire which posed a stunning challenge to the primacy of Mesopotamia in ancient Near Eastern history. Reviews the catalogue published by G. Pettinato for the new light shed on the social and economic history of the Syro-Palestinian region. (German)

Na'aman, Nadav (1986) "Historical and Chronological Notes on the Kingdoms of Israel and Judah in the Eighth Century B.C. *Vetus Testamentum* 36(1):71–92.

The slaying of Pekah by Hoshea and the latter's enthronement occurred later than Tiglath-pileser's campaigns to the west. The 20 years credited to Pekah included the reigns of "illegitimate" kings between Zechariah and himself, since he regarded himself as the legitimate heir of the dynasty of Jehu. The book of Kings counts the year of accession and the length of reign for Israelite and Judean kings who ascended the throne as coregents in all four possible ways, with and without the years of co-regency for both factors. Pekah's actual reign was from 735–731/30 and Hoshea's 731/30–723/22.

Na'aman Nadav. (1974) "SENNACHERIB'S "LETTER TO GOD" ON HIS CAMPAIGN TO JUDAH. *Bulletin of the American Schools of Oriental Research* 214:25–39.

This document was formerly dealt with in two fragments as referring to two different kings. Suggests that these are two parts of the same document and describe Sennacherib's campaign to Judah in 701 BC. Concludes that the Azriau of the Annals of Tiglath-pileser III and Azariah of the Bible—the king of Judah are two separate individuals.

Na'aman, Nadav (1988) "The List of David's Officers (salisim) *Vetus Testamentum* 38(1):71–79.

The interpretations by B. A. Mastin of the term salis from 2 Kings as a high-ranking officer in the army leads to a solution to the problems of David's Thirty selosim in 2 Samuel 23. By reading salisim the reader can appreciate the structure of the list: (1) the highest-ranking commander; (2) the Three; (3) the commander of the king's bodyguard; and (4) the rest of the officers. The corps of gibborim and their officers was first crystallized in Ziklag and subsequently became the nucleus of David's professional army.

Napier, Davie (1976) "THE INHERITANCE AND THE PROBLEM OF ADJACENCY: AN ESSAY ON 1 KINGS 21. *Interpretation* 30(1):3–11.

Describes the Ahab-Naboth incident as involving coveted adjacent property and subsequent treachery and murder for the sake of possessing it. Considers this sort of event to be perennially reenacted in a dazzling variety of forms by the powerful in their efforts to maintain and add to their prosperity. Finds parallels in the foreign policies of the US and multinational corporations (concerning SE Asia, Latin America, China, and other places) that enhance national prosperity at the expense of keeping many in grinding poverty and misery. Asks whether American church people are more like Elijah or Ahab in relation to these Naboths.

Nelson, Richard D. (1988) "The Anatomy of the Book of Kings. *J for the Study of the Old Testament* 40:3948.

Considers the potential application to Kings of Boris Uspensky's discussion on narrative point of view, as put forward in his book *A Poetics of Composition* (1973).

Nelson, Richard D. (1989) "God and the Heroic Prophet: Preaching and the Stories of Elijah and Elisha. *Quarterly Review* 9(2):93–105.

Three themes permeate the stories of Elijah and Elisha in 1 Kings 17 and 19: the word of power, the gift of life, and the call to faith. To interpret these prophetic legends the preacher must focus on God and be sensitive to narrative technique and be aware of gospel connections.

Netzer, Ehud (1977) "THE WINTER PALACES OF THE JUDEAN KINGS AT JERICHO AT THE END OF THE SECOND TEMPLE PERIOD. *Bulletin of the American Schools of Oriental Research* 228:1–13.

The site, 2 km. south-west of Jericho, was formerly known as "Herodian Jericho." Excavations since 1973 enable archaeologists to call it "Winter Palace Center of the Judean Kings" (from the last Hasmoneans to Herod and his descendants). The Hasmoneans were first to discover the great agricultural and economic potential of Jericho. The winter palaces were only a small part of a widespread Jericho—a garden city and royal estate—which flourished due to extensive development projects. Illustrated by drawings and pictures.

Niccolls, S. Thomas (1981) "THE COMIC VISION AND THE STORIES OF DAVID. *Encounter* 42(3):277–283.

The Davidic materials from Samuel, Kings and Chronicles are viewed through the eight basic actions or plots provided by Gerald Mast in *The Comic Mind*. These Davidic themes recur in the NT in relation to Jesus as the new king. The comic view of kingly power contrasts with the perspective of a new world called the kingdom of God. The comic perspective reminds that success is usually muted by the realities of human limitations.

Nielsen, Kirsten. (1986) "IS 6:1–8:18* as Dramatic Writing. *Studia Theologica* 40(1):1–16.

Isa 6:1–8:18* is Isaiah's account of events during the Syro-Ephraimite war. The structure resembles that of the classical drama: the conflict is presented in the introduction (6:1–11); three parallel episodes of the middle sections (7:3–9; 7:10–17; 8:1–8a) depict how the prophet performs his task; the conclusion (8:11–18) makes clear that the conflict is not resolved, even if Isaiah's task has come to an end. Both introduction and conclusion insist that the real focus of concern throughout the events of the war is Yahweh. What is decisive for the fate of the people is the will of Yahweh, not the machinations of two such petty kings as Pekah and Remaliah. For this reason the people are to fear Yahweh, just as it is Yahweh upon whom Isaiah will wait and on whom he will place his hope.

Nielsen, E. (1979) "LE MESSAGE PRIMITIF DU LIVRE DE JONAS. *Revue d'Histoire et de Philosophie Religieuse* 59(3/4):499–507.

There is a diversity of opinion regarding the aim of the book of Jonah, with no satisfying answer to the question in sight. Just why was the prophet of 2 Kgs 14:25 chosen as the principal character of the book of Jonah? Following a detailed analysis of the book, the core of the narrative may be found in chaps. 3 and 4. The narrative treats a problem linked to the verification of prophecy—a problem which faced the post-exilic reader of the books of Kings and of the book of Amos.

Nobile, Marco. (1989) "Le "benedizioni" a Giuda et a Giuseppe in Gen 49,8-12.22-26 et in Dt 33,7.13-17, nel quadro della redazione Gen-2 Re. (The Blessings Bestowed on Judah and Joseph in Gen 49:8-12, 22-26 and in Deut 33:7, 13-17, in the Setting of the Redaction of Genesis-2 Kings) *Antonianum* 64(4):501-517.

Discusses the existence of an exilic-postexilic redaction from Genesis to 2 Kings, which develops as a vast, unified historical-theological undertaking. Rather than simply setting aside the diachronic studies of the various stages in the development of the texts, seeks to evaluate carefully the textual indications pointing to redactional efforts at work from chapter to chapter. Offers a sample test in two stages: (1) Analyzes the blessings bestowed on Judah and Joseph in Genesis 49 and Deuteronomy 33, setting forth the respective similarities and differences; (2) reexamines the same texts and problems emerging from the description of the suggested redaction. Sees this as a way of fully explaining the importance, in the blessings, of Joseph's role with respect to Judah, even though the latter represents the patriarch upon whom the redactor depends. (Italian)

Oded, B. (1978) "MASS DEPORTATION IN THE NEO-ASSYRIAN EMPIRE—AIMS AND OBJECTIVES. *Shnaton*; 1979 3:159–173.

Deals with the normative aspects of the system of mass deportation used by the Assyrian kings during the Neo-Assyrian period. Investigation reveals a complex of aims and objectives: (1) punishment of the inhabitants of a country which, once having recognized Assyrian rule, rebelled against it; (2) liquidation of rival powers and weakening of centers of resistance; (3) creation of minority groups loyal to the empire; (4) military conscription of deportees as a means of enlarging the Assyrian army; (5) providing of manpower to serve as craftsmen and unskilled laborers; (6) populating of urban centers and strategic sites in the Assyrian empire; and (7) repopulating of abandoned or desolate regions and making them fit for agriculture. The deportations were not used as a means of acquiring or trading in slaves. (Hebrew)

Oded, Bustenai (1985) "The Babylonian Embassy Narrative (Isaiah 39 = 2 Kings 20:12-18): Historical Event but Fictitious Prophecy? *Shnaton*, (1987), 9::115-126..

The prophecy in Isa 39:5-7 (2 Kgs 20:16-18) is not a late, secondary insertion or a vaticinium ex eventu, but is a genuine Isaianic composition. A later Deuteronomist writer adapted it to the calamity of destruction at the time of Nebuchadnezzar (586 BCE). The original Isaianic prophecy was modeled after the patterns of Mesopotamian royal scribes, as seen by sequences of words and expressions. Isaiah and other prophets were familiar with Assyrian practices and court descriptions. (Hebrew) NMW

Oded, Bustanay (1986) "The Assyrian Background to Hezekiah's "Sin" in Removing the High Places. *Shnaton*, -89 (1990), 10::141-145..

Deals with the verse in 2 Kings 18:22 = Isa 36:7, according to which Rab-Shake accuses Hezekiah of committing an offense by removing God's high places and altars. Examples for Assyrian inscriptions show that this kind of accusation was a conventional accusation of sacrilege and a justification for going to war. The Assyrians attributed this thinking to the Jewish God, hoping thus to turn their act of war into one of piety. (Hebrew) NMW

Oeming, Manfred (1986) "Naboth, der Jesreeliter: Untersuchungen zu den theologischen Motiven der berlieferungsgeschichte von I Reg 21. *Zeitschrift für die Alttestamentliche Wissenschaft* 98(3):363–383.

In recent years, there have been many literary critical investigations of 1 Kings 21 (the story of Naboth's vineyard), but the results of these studies are problematic. Too often scholars presuppose that tradition history is shaped only by the history of the times. A critical investigation shows that the theological reflections of wisdom and prophetic circles have had a great influence on the final shape of the text. (German)

Ogden, Graham S. (1978) "THE NORTHERN EXTENT OF JOSIAH'S REFORMS. *Australian Biblical Review* 26:26–33.

An extensive reform program in the northern kingdom ascribed to Josiah by the Deut. historian and the

Chronicler represents the elaboration of a memory of the king's removal of foreign cultic paraphernalia in a program of religious reform in Jerusalem. The cult objects were burned and beaten to dust then dumped over the border in an action which defiled the sanctuary there. Neither Kings nor Chronicles supposes that Josiah controlled the north, which would be a prerequisite for the further contention that he was intent upon reestablishing the Davidic empire.

Olivier, Hannes (1984) "The Effectiveness of the Old Babylonian Mesarum Decree. *J of Northwest Semitic Languages* 12:107–113.

Deals with the effectiveness of the mesarum edicts which were issued by Old Babylonian kings during their first regnal year and at some other occasions later during their reign. Concludes that the mesarum did attain some measure of effective force in the economic life of the times. Text VAB 5 no. 273 is translated and discussed to illustrate that the mesarum did also affect the normal procedure of the drafting of contracts.

Olyan, Saul M. (1985) "2 Kings 9:31–Jehu as Zimri. *Harvard Theological Review* 78(1/2):203–207.

Argues that Jezebel's words, rather than her ambiguous actions, are the key for interpreting the cryptic use of the name Zimri, and develop an already present irony in the story of Jehu's coup.

Olyan, Saul (1984) "Hasalom: Some Literary Considerations of 2 Kings 9. *Catholic Biblical Quarterly* 46(4):652–668.

The key to understanding the story in 2 Kings 9 is the recognition that underlying it exists an intellectual framework which views community/personal relations in terms of "completeness"/"order" and "incompleteness"/"disorder". As the story unfolds, the reader is informed gradually that community relations in Israel are very much of order. Yahweh has, in response to this, chosen Jehu as king of Israel, and Jehu's bloody wresting of power is understood as Yahweh's requiting Ahab and destroying Jezebel and, in so doing, his restoring salom in the community. The questions hasalom is repeated a number of times to Jehu, and each case, the question may have several distinct but related meanings, a function of the polyvalence of its root.

OPPENHEIM, A. LEO. (1965) "ON ROYAL GARDENS IN MESOPOTAMIA. *J of Near Eastern Studies* 24:328–333 (No. 4).

Bitan, the name of a building occurs twice in the phrase ginnat bitan hommelek, "garden of the bitan of the king," in the book of Esther. In 1:5 the garden is the scene of a public feast; in 7:8 the bitan itself is the scene of the private meeting between the king, Esther, and Haman. The word seems to refer to an architectural innovation introduced from the west by the Assyrian kings—a "kiosk" or "summerhouse" set in the midst of a landscaped garden.

Or, Moshe (1978) "'I HAVE FOUND THE BOOK OF THE LAW IN THE HOUSE OF THE LORD" (2 Kings 22:8). *Beth Mikra* 23(73):218–220.

The nature of the book found by the priest Hilkiah can be ascertained by considering the expressions used in speaking of it and the actions of king Josiah subsequently. The term "book of the covenant" suggests Exodus, while the laws concerning the Passover have their source in both Exodus and Deuteronomy. Similarly, the strong laws against idolatry come from the same sources. It may be concluded that the book was a collection of chapters (or scrolls) from Exodus and Deuteronomy. (Hebrew)

Otto, Eckart (1977) "DIE "SYNTHETISCHE LEBENSAUFFASSUNG" IN DER FRUHKONIGLICHEN NOVELLISTIK ISRAELS (The "Synthetic Concept of Life" In Israel's Early Kingdom Stories). *Zeitschrift für Theologie und Kirche* 74(4):371–400.

Pedersen, Fahlgren, and Koch have disputed the connection of Yahweh to the deed-effect relationship. An examination of the court history of David shows not an anti-Solomon bias, but a working out of the effect of evil deeds in the context of Yahweh's action and leading. The Joseph history deals with (1) the delay of

immediate effect of a pious deed and (2) the ability of Yahweh to use the delay for good ends and even redirect an evil deed to a good effect, going beyond Proverbs and Kings. (German)

Parker, Kim Ian (1988) "Repetition as a Structuring Device in 1 Kings 1–11. *J for the Study of the Old Testament* 42:19–27.

Argues that the narrative of 1 Kings 1–11 contains a unified and coherent structure that belies previous attempts by scholars to view the narrative only as a congeries of sources, traditions, or archaeological data.

Parnes, Moshe (1984) "'AND SHE WROTE BOOKS IN THE NAME OF AHAB AND SIGNED WITH HIS SIGNATURE" (1 Kings 21:8). *Beth Mikra* 97:154–157.

Notes the differences between the Canaanite and the Israelite King. The former was all-powerful and above the law, while the latter was limited in his power. Jezebel, acting as a Canaanite or Phoenician monarch, exceeded her legal rights in Israel. Her use of Ahab's seal was illegal and usurpatory. The judgment of Naboth was staged, but made use of legal precedents: two witnesses (Israelite) and confiscation of the property of a traitor (Canaanite). A parallel from Ugarit is brought, namely RS 16.249, from PRU III. (Hebrew)

Patrich, Joseph, Arubas, Benny (1989) "A Juglet Containing Balsam Oil(?) from a Cave Near Qumran *Israel Exploration Journal* 39(1/2):43-59.

During excavations undertaken in 1988 in a cave about 2.8 km. north of Qumran, a Herodian juglet, 10.7 cm. in height, was found which still contained oil--a discovery unparalleled in the archaeology of Israel. The vessel was wrapped in palm fibers and had apparently been carefully hidden because of its valuable contents. Chemical analysis of the liquid indicated that it is a viscous plant oil somewhat similar to oil extracted in modern times from date stones. Since oil from date stones was not used in antiquity, and since the oil from the juglet does not correspond exactly to any plant oil known today, it is possible that the oil is the famous and now extinct balsam, one of the most precious products of the Jericho Valley and Ein Gedi region. Balsam (biblical Hebrew basam) was considered the most fragrant of all perfumes in the ancient world, possibly used to anoint kings.

Peter, Michal (1979) "WER SPRACH DEN SEGEN NACH GENESIS XIV 19 UBER ABRAHAM AUS? (Who Pronounced the Blessing on Abraham According to Genesis 14:19?). *Vetus Testamentum* 29 (1):114–120.

The third part of Gen 14 tells of the meeting of the victorious Abram with the kings of Sodom and Salem (vss. 17–24). The redaction history reveals that the encounter with the king of Sodom (from J) is older and that the insertion of Melchizedek in v. 18 and the tithe-giving in v. 20b are later (from E). Therefore the blessing came from the king of Sodom. (German)

Pettinato, Giovanni (1980) "EBLA AND THE BIBLE—OBSERVATIONS ON THE NEW EPIGRAPHER'S ANALYSIS. *Biblical Archaeology Review* 6(6):38–41.

Prof. Alfonso Archi, the new epigrapher is not qualified (being a Hittitologist) to deal with the Semitic and Sumerian linguistic problems involved. Defends his own interpretation of Ya as a divine element, the practice of anointing kings with oil, the function of "judges," and his view of the Ebla creation texts. Archi gives evidence of trying to efface any biblical connections.

Pineas, Rainer (1983) "WILLIAM TURNER'S SPIRITUAL PHYSIK. *Sixteenth Century J* 14(4):387–398.

William Turner (d. 1568), later physician to Protector Somerset, was one of the most brilliant of all the radical Protestants under Henry VIII. Turner's treatise on Spirituall Physik, published in 1555 while in exile in Mary's reign, is not primarily a piece of mid-Tudor social criticism. It is in fact a proto-Puritan polemic offering a devastating indictment of the Church of Rome and of the divine right of kings. He calls on the nobility to save the country from disaster. Turner detects in the nobility such spiritual diseases as palsy (unlearnedness), dropsy (covetousness), Romish pox (false religion), and leprosy (association with lordly bishops).

Pitard, Wayne T. (1986) "Is the Area of Apum-Damascus Mentioned in the Mari Archives? *Bulletin of the American Schools of Oriental Research* 264:73–77.

In 1939 Dossin published a list of kings and states mentioned in the Mari letters as having economic dealings with Mari. Among the kings were two rulers of a land of Apum. While Dossin assumed these kings lived in the land of Apum located in northern Mesopotamia, W. F. Albright in 1941 proposed that they were rulers of the land of Apum in southern Syria. Albright's proposal has been widely accepted, however recently published Mari letters indicate that the kings listed by Dossin belong to the Mesopotamian Apum rather than the Damascene one. There are no known references to the Damascene Apum in the Mari letters.

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

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

Prickett, Stephen (1977) "WHAT DO THE TRANSLATORS THINK THEY ARE UP TO? *Theology* 80(678):403–410.

Commenting on the Good News Bible (1976) and William Barclay's New Testament (1968) notes that there is a fundamental theological confusion evident in these and other modern translations of the Scriptures. Using the Story of Elijah (1 Kings 19:8–12) and the Virgin Birth account in Matthew (1:18) as examples, sees a lack of a real sense of mystery of miracles in these translations, and concludes that this is due, not to the state of our language but to the state of our theology.

Radday, Yehuda T. (1974) "CHIASM IN KINGS. *Linguistica Biblica* 31:52–67.

The last of several articles on chiastic structures in OT narrative. Investigates the chiasm in the book of Kings. This chiasm is found in several levels of the book, in the list of succession of kings as well as in the compositional principles. The chiastic structure must be a thoroughgoing principle of narrative writing at these times. Chiasm is not only a mere stylistic device; it enables also the investigator to detect the cardinal ideas, the date of the composition and the coherence of narratives.

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

Third of a 4 part inquiry into the structure of Biblical narrative and its exegetical implications. Shows some chiastic features in the OT books of Jonah, Ruth, Esther, Joshua, and Judges. In the books of Daniel, Ezra, Nehemiah, and Chronicles these chiastic 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.

Redford, Donald B. (1966) "ON THE CHRONOLOGY OF THE EGYPTIAN EIGHTEENTH DYNASTY. *J of Near Eastern Studies* 25(2):113–24.

The evidence for the chronologies of the thirteen kings of the famous Eighteenth Dynasty are discussed. Three lines of evidence are used: (1) the highest attested regnal year; (2) the data given in Manetho; and (3) the date of the king's accession. The writer rejects the controversial coregency of Amenhotep III and Akhenaten.

Reinold, Gotthard G. G. (1986) "The Bir-Hadad Stele and the Biblical Kings of Aram. *Andrews University Semitic Studies* 24(2):115–126.

Examines the problem of the identity of Bir-Hadad, the Aramaean king mentioned in a stele set up in honor of Melqart north of Aleppo. Since there are three, or possibly four, Aramaean kings so named in the OT which one is he? An examination of new photographs clarify some uncertain readings. It is suggested that this Bir-Hadad was a son of the Adad-Idri (Ben-Hadad II) who led the western coalition at Qarqar in 853 BC. He becomes therefore a new Ben-Hadad (Ben-Hadad III). The later Ben-Hadad of the Bible, son of Hazael, would now be Ben-Hadad IV instead of III. The stele would date about 845 BC.

Rendsburg, Gary A. (1988) "The Mock of Baal in 1 Kings 18:27. *Catholic Biblical Quarterly* 50(3):414–417.

RSV translates the clause *ki siah weki sig lo* as "either he is musing or he has gone aside" in 1 Kings 18:27, but this translation is problematic. In light of Canaanite parallels, there is good reason to presume that both elements in the hendiadys, *siah* and *sig*, refer to excretion. The phrase is better translated "he may be defecating/urinating."

RENGSTORF, KARL HEINRICH. (1962) "OLD AND NEW TESTAMENT TRACES OF A FORMULA OF THE JUDAEAN ROYAL RITUAL. *Novum Testamentum* 5:229–244.

An ancient Oriental royal ritual underlies Psalm 28 ("Ask of me and I shall give thee.."), This privilege of "asking" accompanied royal adoption, either of a son by a king or of a king by God (cf. e.g. the Tell-el-Amarna letters, I Kings 3:5ff., II Kings 2:7ff; and later, cf. the Mithras Liturgy and Mark 6:21ff). This motif is also behind Matt. 28:18–20. "All authority is given to me" echoes Psalm 28. Jesus has asked and received, and assumed his throne. Conversely, cf. Jesus' last temptation (Matt. 4) where the devil says: "All these things I will give thee, if ..." Footnotes.

Revell, E. J. (1989) "The Conditioning of Word Order in Verbless Clauses in Biblical Hebrew *Journal of Semitic Studies* 34(1):1-24.

Detailed analysis and comparison of verbless clauses in Judges, Samuel, and Kings shows that the main factor determining the order of constituents in two-part verbless clauses is the significance, for the narrator, of these constituents in their particular context. Geoffrey Leech terms this factor "thematization," ordering constituents to give emphasis to certain ones. The same factor determines the order of constituents in verbal clauses.

Reviv, Hanoch. (1985) "History and Historiography During the Time of the Division of the Kingdom: Toward an Understanding of the Term *Edah* in 1 Kings 12:20. *Zion* 50:59–63.

The attribution of Jeroboam ben Nebat's coronation to the ancient institution of the *edah* is an attempt to present the division and the establishment of the Northern Kingdom as normative, legitimate deeds. (Hebrew)

Richardson, Peter, and Shukster, Martin B. (1983) "BARNABAS, NERVA, AND THE YAVNEAN RABBIS. *J of Theological Studies* 34(1):31–55.

The Epistle of Barnabas dates during or immediately after the reign of Nerva (96–8 CE). Four lines of evidence support this conclusion: (1) the exegesis of the Temple and Ten Kings passages; (2) the indications of Nerva's attitude to Judaism; (3) the evidence associated with Trajan Day; (4) the circumstances of the well-known embassy to Rome by four rabbis.

RICHTER, VON WOLFGANG (1965) "ZU DEN "RICHTERN ISRAELS" (On The Judges of Israel). *Zeitschrift für die Alttestamentliche Wissenschaft* 77:41–72.

The scheme of the minor judges is found, not only in the Book of Judges, but also, in an older form, in Samuel. The affinity of this scheme with the scheme of reigns in the Books of Kings suggests an origin independent of the annals of the Kings, an elaboration of which accounts for the differences in the list in Judges. Not tribes but cities are foremost. The word Israel indicates not the amphictyony of the twelve tribes, but is a concept of political geography. The succession of the judges is secondary according to the meaning of the root the

function of the judges is not military and not only juristic, but to rule: government and legal justice. With this finding the old South Arabian, Ugaritic, and Phoenician-Punic material, as well as the material of Mari all agree. Footnotes. (German)

RICHTER, WOLFGANG (1966) "URGESCHICHTE UND HOFTHEOLOGIE (Pre-history and Court Theology). *Biblische Zeitschrift* 10(1):96–105.

The object of this investigation is the understanding of Genesis 1–11 (Urgeschichte) as related by the Jahwist author and their relation to the Court Theology prevalent during the period of the Davidic Kings. For, an investigation of this relationship shows that the Jahwist's theological understanding of "Pre-history" is greatly influenced by this Royal Theology. (German)

Rimbach, James A. (1982) "UNPUBLISHED PROPHETS. *Currents in Theology and Mission* 9(5):296–298.

Prophets existed long before kings, though conflict with the kings probably provided the impetus for gathering and preserving the prophetic words which were being ignored. The value of the prophetic word was not dependent on its being "published."

Ring, Yitskhak (1977) "THE BIBLICAL LIST OF 31 KINGS IN THE BOOK OF JOSHUA AGAINST PARALLELS IN MYCENAEN GREEK TABLETS. *Tarbiz* 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)

Robinson, Gnana (1977) "IS 2 KINGS XI 6 A GLOSS? *Vetus Testamentum* 27(1):56–61.

Wellhausen's proposal to consider 2 Ki. 11:6 a gloss has certain weaknesses: (1) confusion of "come" and "go"; (2) no off days for guards; (3) "both" referring to two thirds; (4) an unsound emendation; and (5) his basic contention needs the continuation in v. 6a. Offers the following solution: insert "those coming in on the sabbath together with" in v. 7 in order to combine two monthly detachments of guards, one going off duty on this monthly sabbath and one coming on duty. The "thirds" are then three divisions of each detachment respectively at the palace, at the horse gate, and at the gate behind the runners.

Rofe, Alexander (1988) "The Vineyard of Naboth: The Origin and Message of the Story. *Vetus Testamentum* 38(1):89–104.

Analyzes the story of Naboth's vineyard in 1 Kings 21:1–20 into six chiasmic scenes, disturbed by the appearance of Elijah. Takes the different version of the Naboth incident in 2 Kings 9:21–26 as the 9th cent. account, where the finger of guilt is only on King Ahab. The evidence in the longer story shows it to be late post-exilic. Its message combines a complaint of the oppressed against the upper class with a protest against intermarriage. If it is late, it is necessary to reconsider the date of the last Deuteronomistic redaction (mid-6th cent.).

Rogers, Jeffrey S. (1988) "Narrative Stock and Deuteronomistic Elaboration in 1 Kings 2. *Catholic Biblical Quarterly* 50(3):398–413.

1 Kings 2 is composed of a basic pre-deuteronomistic narrative and subsequent deuteronomistic elaborations of that narrative. The basic narrative stock may be seen to derive from the hand of the Solomonic apologist. The apologist is careful to point out that the deaths of the antagonists here are the results of their own words and actions. The basic narrative stock thus addresses the atmosphere of public suspicion and distrust which must have existed at the outset of Solomon's reign.

Rose, Martin (1976) "'SIEBZIG KONIGE" AUS EPHRAIM-JDC. V 14 ("Seventy Kings" from Ephraim-Jdg. 5:14). *Vetus Testamentum* 26(4):447–452.

Illuminating the text-critical difficulty of Jdg. 5:14a by a tradition-history process, the verse may be emended to read: "Out of Ephraim seventy kings broke forth." The later tradition of David and Solomon as the first kings would explain the corruption of the text. Seventy is a very popular number in Judges, and such kings as the Amarna letters picture in subjection may fit the political situation of the chapter well. (German)

Rosel, Hartmut (1976) "WER KAMPFTE AUF KANAANISCHER SEITE IN DER SCHLACHT BEI GIBEON, JOS. X? (Who Fought on the Canaanite Side in the Battle at Gibeon, Josh. 10?). *Vetus Testamentum* 26(4):505–508.

There are several possible answers to the question of the Canaanite coalition at Gibeon: (1) the five kings of Jerusalem, Hebron, Jarmuth, Lachish and Eglon; (2) all the kings of the Amorites who dwell in the hill country; (3) the cities of Libnah, Lachish, Eglon, Hebron and Debir and their kings; or (4) a number of the disclosed cities and their kings. Since Jerusalem is far away from the others and the list in (3) is out of the Makkeda tradition, the only possibility is a selection. Hebron, Lachish, Eglon and probably Jarmuth are original. (German)

Roth, Wolfgang (1977) "YOU ARE THE MAN! STRUCTURAL INTERACTION IN 2 SAMUEL 10–12. *Semeia* 8:1–13.

Explores 2 Sam 10–12 as an internally coherent, externally rounded unit within the narrative flow of Joshua–2 Kings. Adopts the method of phenomenological-structural analysis developed by J. D. Crossan, and extends it to an analysis of myth and polemic as other types of "story." Discusses the interaction in the unit of (1) parable and myth, and (2) myth and polemic.

Roth, Wolfgang M. W. (1983) "THE SECRET OF THE KINGDOM. *Christian Century* 100(6):179–182.

There is a debate going on in theological circles regarding the way the Kingdom of God is presented as a matter of secrecy in the Gospel of Mark. Mark is in structure and narration a re-creation of a paradigm which lay ready at hand: the scriptural story of the establishment of the rule of the God of Israel in Samaria and Jerusalem through Elijah, the man of God, through the anointed prophet Elisha and through the anointed kings Jehu and Joash. Thus the Gospel of Mark shows a basic continuity with early Judaism. Mark's models of the Kingdom are those of the story of the coming of the Lord's rule to his people as told in 1 Kgs 17–2 Kgs 13. Those who understand perceive Mark's secret of the Kingdom.

ROWLEY, H. H. (1962) "HEZEKIAH'S REFORM AND REBELLION. *Bulletin John Rylands Library* 44:395–431.

A review of Hezekiah's reform as recorded in 2 Kings 18: 1–8 and the same king's rebellion as recorded in 2 Kings 18:13–19:8. An examination of recent literature dealing with this material with particular reference to the nature of the campaigns of Sennacherib. There is no reason to doubt the substantial reliability of the account in 2 Kings and there is no need to posit two campaigns of Sennacherib. The whole account fits into the message of Isaiah which consistently promised that revolt would lead to disaster for the people of Israel. Footnotes.

Safren, Jonathan D. (1989) "Ahuzzath and the Pact of Beer-Sheba. *Zeitschrift für die Alttestamentliche Wissenschaft* 101(2):184–198.

Ahuzzath, who accompanies Abimelech to the treaty ceremony in Gen 26:26–31, but who is absent from the parallel narrative in Gen 21:22–32, is a key figure in understanding the relationship between the two accounts. His office has a parallel in the civilization of Mari, where a similar figure participated in a treaty ceremony between kings and pastoral tribes. Gen 21:22–32 was written at a time when this office had gone out of existence and its duties were no longer understood.

Salmon, J.H.M. (1990) "Clovis and Constantine: The Uses of History in Sixteenth-Century Gallicanism. *Journal of Ecclesiastical History*, 41(4)::584-605..

The Gallican tradition shared an attitude towards the past that was contrary to the new "historicist" history in late 16th cent. France. It looked back to an original condition of things, saw change as a process of corruption, and promoted a return to pristine forms. Specifically, Constantine was seen as the embodiment of the proper relationship between church and state. The national equivalent of this was Clovis and the convocation of synods by the Frankish kings to regulate ecclesiastical discipline. In all of this the Bishop of Rome had no place. DGD

Schehr, Timothy P. (1980) "THE BOOK OF KINGS: A LESSON TO BE LEARNED. *Bible Today* 18(5):303-309.

The books of Kings form the conclusion of a long Deuteronomistic history. While utilizing many individual sources (succession narrative, royal chronicles, prophetic material), the authors trace the fulfillment of the divine Word through the history of Israel, both for blessing and judgment, in order to call Israel to choose between life and death.

Schley, Donald D. (1987) "1 Kings 10:26-29: A Reconsideration *Journal of Biblical Literature* 106(4):595-601.

Historians have often interpreted this passage to mean that Solomon had become an international middleman, gaining a lucrative monopoly over traffic in Anatolian horses and Egyptian chariots between the Nile Valley and Asia Minor. Several factors cast doubt on the accuracy of this view. The text of 1 Kgs 10:28-29 does not offer a clear description of Solomon's trade relations. Considering the poetic qualities that inhere in 10:28, the historical reality of these trading activities has probably been left deliberately ambiguous. This pericope, along with 1 Kgs 10:23-25, comprises a eulogy on Solomon and his glory and does not afford a historically precise portrayal of his era.

SCHMID, HANS HEINRICH (1967) "DAS VERSTANDNIS DER GESCHICHTE IM DEUTERONOMIUM (The Understanding of History in Deuteronomy). *Zeitschrift für Theologie und Kirche* 64(1):1-15.

The book of Deuteronomy was written in the time of the kings, but presents itself as the words of Moses speaking in the wilderness. Examines the function this telling of past history had for its hearers. The concept of history employed in the conquest account is that of linear-salvation history. Events in the past thus provided the basis in the present for a new existence containing both promise and obligation. Israel's history promised a new future, if her kings would accomplish what the fathers had failed to do. What was then future, is now present, and this present must do what it was intended to do open the future to the hearer. The present is eschatological in the sense of a final revelation of God. Israel once failed to grasp its history, but the possibility was still present. But there is a qualitative difference between the actual present and the present intended by the past. Hence Deuteronomy opens the eschatological possibility of a prophetic address in profane surroundings. (German)

Schmitt, Armin (1975) "DIE TOTENERWECKUNG IN 2 KON 4, 8-37. EINE LITERATURWISSENSCHAFTLICHE UNTERSUCHUNG (The Raising of the Dead in 2 Kings 48-37. A Literary-Critical Investigation). *Biblische Zeitschrift* 19(1):1-25.

A detailed literary and form-critical analysis indicates that the present text consists of three units: the original narrative (v. 8-12, 16-28, 30b, 32a, 33-34, 36-37); a small unit inserted to prepare for 2 Ki. 8: 1-6 (v. 13-15); and a unit appended to heighten the achievement of Elisha (v. 29-30a, 31, 32b, 35). The author of the original unit belonged, apparently, to the prophetic circle of the Northern Kingdom and stood in close relationship to Elisha (as a follower). The purpose of the incident is to demonstrate that Elisha is a holy man of God. The emphasis falls not upon the restoration of the boy to life but upon the worth and authority of Elisha and upon the esteem he merits. (German)

Schmitt, Armin (1977) "DIE TOTENERWECKUNG IN 1 KON. XVII 17-24 (The Raising of the Dead in

1 Kings 17:17–24). *Vetus Testamentum* 27(4):454–474.

A sequel to "Die Totenerweckung in 2 Kgs 4:8–37" (BZ, 1975, 19:1–25). The theme in 1 Kgs 17 is dependent on the narrative in 2 Kgs 4. Predominating the Elijah story is an evaluating, descriptive, explanatory tendency. The structure is symmetrical, and the aim is to show that Yahweh is God. There is a relationship in schema to J and E stories about Moses. Therefore it can be analyzed as a prophetic narrative which sets the man of God Elijah as a parallel to Moses. (German)

Schmoldt, Hans (1985) "Zwei "Wiederaufnahmen" in I Reg 17. *Zeitschrift für die Alttestamentliche Wissenschaft* 97(3):423–426.

Redactional observations about the biblical text in 1 Kings 17. Two resumptions, that is, sentences designed to pick up a line of thought after it has been interrupted (Wiederaufnahmen), are included in the older text through additions in vv 10–11 and 20–21. The additions tie together vv 10–16 and 17–24, which were originally unrelated, and they draw a parallel between Elijah and Elisha. (German)

Schulze, Wilhelm August (1975) "ZUR GESCHICHTE DER AUSLEGUNG VON MATTH. 2, 1–12 (On the History of the Interpretation of Matthew 2:1–12). *Theologische Zeitschrift* 31(3):150–160.

Traces the history of the interpretation of the magi, their number and their origin, from Ignatius to modern writers. Were they Persian or Arabian? Were they kings? The history of interpretation is a necessary preface to better interpretation.

Schwab, Eckart (1987) "Das Durremotiv in I Regum 17,8–16 (The Drought Motif in 1 Kgs 17:8–16). *Zeitschrift für die Alttestamentliche Wissenschaft* 99(3):329–339.

The drought motif was part of the Elijah tradition before the deuteronomistic editing of this material (see especially v. 14b). While there is no direct mention of Baal in this pericope, it is clear that the account polemicalizes against him through the use of pictures, word associations, and allusions. Israel took the life-giving powers of the gods of the land and transferred them to its one God, who guaranteed all the powers of nature. Comparison is made between the Kings account and one of the tablets of the Kirtu epic from Ugarit. (German)

SCOTT, R. B. Y. (1958) "THE HEBREW CUBIT. *J of Biblical Literature* 77:205–214.

A length of 17.5 inches is suggested for the Israelite common cubit (a slightly shorter version of the Egyptian cubit of six palms) on the basis of a consideration of the value of the cubit in the older metrological systems of Egypt and Babylonia, and evidence provided by material remains from the Israelite period in Palestine: the Siloam tunnel inscription; the dimensions of the "molten sea" in 1 Kings 7:23, 26; and architectural measurements of large ancient structures excavated in Palestine.

Seidl, Theodor (1977) "DATIERUNG UND WORTEREIGNIS. BEOBACHTUNGEN ZUM HORIZONT VON JER 27, 1 (Schluss) (Dating and Word-Event. Observations on the Horizon of Jer. 27:1. (Conclusion)). *Biblische Zeitschrift* 21(2):184–199.

Dating formulae without reference to the event of the prophetic word in Jeremiah conform to the literary pattern found in 1 and 2 Kings, and reflects the influence of court annals. The combination DF (dating formula) and WEB (word-event formula) occurs only in parts of Jeremiah which reflect the later redaction of the circle of Deuteronomic editors of the prophetic literature. It never occurs in the authentic parts of the book. The combination brings together two distinct formulas, each of which has a long history. It originated in a purely literary setting in the exilic period, and occurs with a high frequency in the book of Ezekiel. (German)

Seow, C. L. (1984) "The Syro-Palestinian Context of Solomon's Dream. *Harvard Theological Review* 77(2):141–152.

Calls attention to noteworthy parallels to Solomon's dream from Ugaritic literature and other epigraphic sources

of Syria and Palestine. Argues that any Egyptian influence on 1 Kings 3 may in any case be secondary, filtered to Israel through Canaanite neighbors.

Shanks, Hershel (1987) "Have the Tombs of the Kings of Judah Been Found? *Biblical Archaeology Review* 13(4):54–56.

In an earlier issue (BAR, March/April, 1986) two underground tomb complexes located on the grounds of the cole Biblique Archologique Francaise just north of the Old City were described. It is now proposed by one of the excavators, Amos Kloner, that these could very well be the royal tombs of the later kings of Judah who, according to the Bible, from Manasseh on, were not buried in the City of David as were the earlier kings. It is suggested that these are the "royal burial caves" mentioned by Josephus just south of his "third wall" which Kloner identifies with the Sukenik-Mayer wall.

Shea, William H. (1982) "DARIUS THE MEDE: AN UPDATE. *Andrews University Semitic Studies* 20(3):229–247.

Various proposals have been made for identifying Darius the Mede, made king of Babylon according to Daniel. Most fail to fit all aspects of Daniel's data. The case for Gubaru, the general who conquered Babylon for Persia, is more satisfactory. By fitting together the development of the titularies used for the kings of Babylon from the 8th to the 5th cents., the testimony of the Nabonidus Chronicle placing Gubaru's death one year and three weeks after the fall of Babylon, and the data from Daniel, a harmonious picture ensues.

Shea, William H. (1982) "DANIEL 3: EXTRA BIBLICAL TEXTS AND THE CONVOCATION ON THE PLAIN OF DURA. *Andrews University Semitic Studies* 20(1):29–52.

When the convocation described in Dan 3 is placed in the context of Jer 51:59-64 describing Zedekiah's visit to Babylon and several Babylonian texts indicating a revolt against Nebuchadnezzar in his 10th year and his suppression of it, it becomes apparent that the worship of the image was essentially a loyalty oath taken by officials of the Babylonian government in 594 BC. In 593 BC vassal kings of the west, including Zedekiah, make a journey to Babylon as indicated in Jeremiah.

Shea, William (1978) "ADAD-NIRARI III AND JEHOASH OF ISRAEL. *J of Cuneiform Studies* 30(2):101–113.

Constructs the chronology of the activities of Adad-nirari III in his western relations on the basis of six sources. The synchronisms with Israel would call for a reign of 36 years for Jehu and Jehoahaz, while the biblical record indicates 45 years. The interval for Judah is approximately the same. However, if the seven years of Athaliah of Judah are calculated as the period she served as queen regent during the minority years of Joash, and thus excluded from the chronology, the interval for Judah would be reduced by seven years. A corresponding reduction of seven years can be made in Israel's chronology in 2 Kgs 13:1 where two Hebrew words are used, for 10 and 7. Suggests that the 7 years were added to the more original 10 years when the compiler of Kings attempted to compensate for the seven years of Athaliah.

Sholem, G. (1965) "SOME SOURCES OF JEWISH-ARABIC DEMONOLOGY. *J of Jewish Studies* 16:1–15.

Jewish demonology of the Middle Ages is a field that has hardly been touched by scholars. This study may be aided by the consideration of the manuscripts published here: a fragment of the "Sepher Ha-Quebhisah," a 14th century work which deals with the procedure for an invocation of the spirits; a 16th century manuscript which deals with the seven kings of the demons; a 17th century Jewish version of the Renaissance "Clavicula Salomonis." These documents clearly illustrate the interpenetration of Arab, Jewish and Christian demonology. (Documents are in Hebrew).

SIEBENECK, ROBERT T. (1960) "THE MIDRASH OF WISDOM 10–19. *Catholic Biblical Quarterly* 22:176–182.

The Wisdom of Solomon presents itself as a mirror of kings in which the author offers hope to his coreligionists in Alexandria. He attempts to justify the Jewish way of life by stating it in terms of Greek culture; he defends Jewish wisdom through examples from real-life situations from Israel's past. The book thus adopts the character of midrash, which is a composition which glosses sacred Scripture for instruction or edification, and handles historical facts so as to make them meaningful in contemporary life. Techniques used are pithy summaries showing contrast or antithesis; rhetorical flow rather than gnomic brevity; legends borrowed to enhance historical narrative; creative imagination or literary artifice used to make a more dramatic presentation; preference for the perfect number seven; and a desire to achieve literary eloquence sympathetic to Hellenism.

Siker, Jeffrey S. (1987) "Abraham in Graeco-Roman Paganism. *J for the Study of Judaism* 18(2):188–208.

Abraham is portrayed in pagan sources as a wise and righteous man, as a father of kings, and as a powerful magician. Abraham's Jewishness—his acceptance of circumcision and sacrifice of Isaac—seems little known. His name is often associated with magic, a fact which led to defensive responses in some early Jewish writers.

Singer, Itamar (1988) "Merneptah's Campaign to Canaan and the Egyptian Occupation of the Southern Coastal Plane of Palestine in the Ramesside Period. *Bulletin of the American Schools of Oriental Research* 269:1–10.

Alt's theory that the Ramesside kings of the 19th and early 20th dynasties imposed direct Egyptian rule over large parts of the southern coast of Palestine has been fully corroborated by recent archaeological research. It is now possible to reconstruct the subsequent phases of the "Egyptianization" of the Shephelah, which more or less correspond to the reigns of Ramses II, Merneptah and Ramses III. In the first phase, strategic places on the "Via Maris," such as Aphek and Ashdod were turned into Egyptian bases. Later, Merneptah eliminated the last Canaanite city-kings on the southern coast.

SKEHAN, P. W. (1967) "WISDOM'S HOUSE. *Catholic Biblical Quarterly* 29(3):468–486.

The Book of Proverbs is the house of wisdom. 'It was composed in such a way that its layout in the columns of the scroll visibly showed forth the design of a house identified (Prov. 9: 1) as 'wisdom's house.' In the end the book formed a design: the frontal, rear, and side, and also the elevations of a tripartite house with front porch, nave, and private room at the rear. Its vertical dimensions were based on those attributed to Solomon's temple in I Kings. This plan is attributed to the late 6th or early 5th century BC. author compiler-designer of Proverbs.

Slade, H. E. W. (1978) "SPIRITUALITY IN THE MODERN WORLD III. LEARNING FROM THE EASTERN RELIGIONS. *Expository Times* 89(7):197–203.

The closing chapters of Revelation envision a synthesis of truth, 'the kings of the earth shall bring into it all their splendor.' It suggests the legitimacy of borrowing, begun in biblical times, when Babylonian myths, Persian beliefs and Greek ideas like logos were absorbed. We may well learn from Hinduism, Buddhism, etc. about contemplative life, prayer, the ashram, somatic discipline (Yoga, dance, etc.) and symbolism without betraying our own treasures.

Smend, Rudolf (1975) "DAS WORT JAHWES AN ELIA (The Word of Yahweh to Elijah). *Vetus Testamentum* 25(2a):525–543.

A number of doublets in the text of 1 Kings 17–19 demonstrate that there has been a deuteronomic reworking of an older form of the history of Elijah. Special attention may be paid to the word of Yahweh to him where "the God of Israel" and an oath formula show the hand of the later editor. The analysis is complicated in the relationship between the high point of chapter 19 with the preceding chapters 17–18. (Geman)

Smend, Rudolf (1962) "UNIVERSALISMUS UND PARTIKULARISMUS IN DER ALTTESTAMENTLICHEN THEOLOGIE DES 19. JARRHUNDERTS (Universalism and Particularism in the OT Theologie of the 19th Century). *Evangelische Theologie* 22:169–179.

The relation between the universally valid and the historically conditioned particular within the OT gradually changes in 19th century German OT theology in the direction of steadily increasing value for the particular. At first the particularly Israelite elements (theocracy, priest and prophet, judges and kings, sacrifice and festival, messianic hope) are eliminated in favor of the universal doctrines of god, man, and the world (Gabler). Then they are viewed as symbols of the universals (de Wette) then in Hegelian dialectics with the universals and actually the mainstay of the universals (Vatke), and finally the principle and central content of Israelite religion and history (Wellhausen). (German)

Smith, Morton (1975) "THE VERACITY OF EZEKIEL, THE SINS OF MANASSEH, AND JEREMIAH 44:18. *Zeitschrift für die Alttestamentliche Wissenschaft* 87(1):11–16.

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

Snapp, Harry F. (1967) "CHURCH AND STATE RELATIONS IN EARL CAROLINE ENGLAND. *J of Church and State* 9(3):332–348.

Why was popular hostility manifested towards bishops in the early 1840's? Christopher Hill attributed it to individualistic exaltation of conscience above authority, but Prof. Snapp disagrees. The Caroline bishops consistently supported the right of kings to decide religious issues where there was no explicit scriptural command; their close alliance with kings was expressed in the formula, "No bishop, no king." Bishops thus symbolized a theory which contrasted with growing sentiment favoring royal allegiance based upon the will of the community expressed in the law of the land. Therefore reaction against bishops may represent more than exercise of the right of private judgment.

Sola, Aryeh (1984) "THE STRUCTURE OF THE STORY ABOUT THE WAR OF THE KINGS IN GENESIS 14. *Beth Mikra* 99:361–367.

A structural analysis of Gen 14 shows patterns, among them a chiasm in the order of the listing of the four and the five kings. Certain key words are repeated, such as the 'going forth' of both the king of Sodom and Melchizedek. The root brk 'bless' is repeated. The structural analysis helps bring out the main themes in the narrative. (Hebrew)

Sola, Aryeh (1982) "THE ARTISTIC STRUCTURE OF THE NARRATIVE OF THE CROWNING OF JEHU. *Beth Mikra* 92:64–71.

The themes of the story of the crowning of Jehu and his taking of power (2 Kgs 9–10) are shown to be arranged in symmetrical patterns. These themes include: the command of Elisha and its carrying out, the acclaim of Jehu, the killing of the kings of Israel and Judah, the killing of the children of Ahab's house, the destruction of the worshippers of the Baal. Word repetition and chiasmic patterns are also identified. (Hebrew)

Stager, Lawrence E., and Wolff, Samuel R. (1981) "PRODUCTION AND COMMERCE IN TEMPLE COURTYARDS: AN OLIVE PRESS IN THE SACRED PRECINCT AT TEL DAN. *Bulletin of the American Schools of Oriental Research* 243:95–102.

Discovery of an olive press in the temenos area at Tel Dan may not be so incongruous as it once seemed to be, when the ritual use of olive oil mentioned in the Bible is considered. While there are no exact parallels to the Tel Dan oil installation, there are some 8th-7th cent. BC olive oil presses at Gezer, Tell Beit Mirsim, and other places which have the same component. Olive oil was used for kings in their coronation, fuel for sanctuary lamps, offerings, etc. The production of cultic commodities within temenos areas has a long history in Palestine at Dothan, Hazor and in Jerusalem.

Steck, Odil Hannes (1984) "ASPEKTE DES GOTTESKNECHTS IN DEUTEROJESAJAS

"EBED-JAHWE-LIEDERN." *Zeitschrift für die Alttestamentliche Wissenschaft* 96(3):372–390.

In the heavenly assembly of 1 Kings 22 the commission ritual is composed of the commission itself (v. 20a), the manner in which the commission is carried out (v. 22a), and an assurance of success (v. 22b). Similarly, all three aspects of this commission ceremony are found in each of the first three servant poems in Second Isaiah (Isa. 42:1–4; 49:1–6; and 50:4–9). (German)

Steiner, Richard C. Nims, Charles F. (1985) "ASHURBANIPAL AND SHAMASH-SHUM-UKIN: A TALE OF TWO BROTHERS FROM THE ARAMAIC TEXT IN DEMOTIC SCRIPT. PART I. *Revue Biblique* 92(1):60–81.

Third in a series on the Aramaic text in demotic script (after JAOS, 1983, 103(1):261–274, and JNES, 1984, 43(1):89–114). It deals with a 98-line text about two brothers Sarbanabal (Ashurbanipal) and Sarmuge (Shamash-shum-ukin), kings of Nineveh and Babylon. The papyrus version of the story has Sarmuge preparing a palace funeral pyre but dying in an accident on the way to Nineveh. Notes on transliteration of the demotic script, on Semitic interpretation and on use of editorial symbols. Three-column transliteration, interpretation and translation of the 98 lines.

Steinmann, Andrew E. (1987) "The Chronology of 2 Kings 15–18. *J of the Evangelical Theological Society* 30(4):391–397.

The rare forms of chronological information indicate perhaps the hand of a second author who added the synchronizations of 17:1; 18:1, 910. He was likely trying to make sense of the historical information contained in 2 Kings and did not understand the concept of "dual dating" associated with co-regencies. Therefore scribal additions to the record of Hoshea and his reign in 2 Kgs 17:1; 18:1, 9–10 are not part of the inspired text.

Stern, Ephraim (1975) "ISRAEL AT THE CLOSE OF THE MONARCHY: AN ARCHAEOLOGICAL SURVEY. *Biblical Archaeologist* 38(2):26–54.

This period begins with the Assyrian conquests in 734 BC and closes with the destruction of the first temple in 586 BC. In addition to the Biblical descriptions and later literary sources of Jewish background, there is an abundance of Assyrian sources: reliefs of sieges of towns; monuments and documents which describe the campaigns of the Assyrian kings; and epigraphic finds which give reliable account of the events of the period. Included are the Siloam inscription, the Lachish letters, and the newly discovered ostraca from Arad. Surveys not only archaeological evidence in Israel and Judah but also surrounding countries.

Stieglitz, Robert R. (1984) "LONG DISTANCE SEAFARING IN THE ANCIENT NEAR EAST. *Biblical Archaeologist* 47(3):134–142.

Traditions of water transportation in the Near East date as early as 10,000 years ago, especially in Mesopotamia and Egypt. The major source of information is from ancient art. For Egypt, two routes included to Syria and East Africa. The pharaohs wanted timber, precious metals, aromatic plants, exotic animals and slaves. The kings and merchants of Mesopotamia also operated in the Red Sea as well as on the Tigris-Euphrates. Much of the seafaring trade centered around the quest for wealth and luxury.

Stipp, Hermann-Josef (1987) "Narrativ-Langformen 2. und 3. Person von zweiradikaligen Basen nach qaly im biblischen Hebräisch. Eine Untersuchung zur morphologischen Abweichungen in den Büchern Jeremia und Knige. *J of Northwest Semitic Languages* 13:109–149.

Examines the occurrences of Hebrew narrative long forms of certain biconsonantal bases (wyqlh) in the 2nd and 3rd persons. They are concentrated primarily in Jeremiah and, to a lesser degree, in certain sections of Kings. Their incidence is compared to the distribution of other phenomena such as the irregular narrative long forms of other root classes, prefix conjugation long forms with the negation 'l and in final clauses, and other orthographic peculiarities. Any nexus with the Tiberian accentuation is dismissed. Concludes that the incidence of such formations is not due to deviating vernaculars of the authors, but of the copyists, in whose mother

tongue the short forms of the prefix conjugation were in the process of dying out. (German)

Strange, John (1975) "JORAM, KING OF ISRAEL AND JUDAH. *Vetus Testamentum* 25(2):191–201.

References to the annals are missing for only seven rulers. For two, Joram of Israel and Ahaziah of Judah, it cannot be readily explained. Firm dates for Israel are: Ahab dead 853, Ahaziah 853–852 and Joram 852–841; and for Judah: Joram co-regent 853, sole ruler 848–841 and Ahaziah co-regent 841. If the two Jorams who died the same year are one person, then he would be the son of Jehoshaphat who married Athaliah. This explains a number of peculiar details in Kings and Chronicles, but there is some textual evidence apart from the Deuteronomists against such a surmise.

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

Prevalent interpretations of Rev 17:9–12 which reckon the seven kings from Caesar or from Augustus are not convincing. For the church the old aeon ends with Jesus' death and exaltation. Counting from this point the kings are Caligula, Claudius, Nero, Vespasian, Titus, Domitian (in whose reign Revelation is written) and one (Nerva) still to come. The age of repentance is viewed as the seventh week of Dan. 9:24ff. The church of Revelation expected the Beast (antichrist, Nero redivivus) thereafter, and his destruction by Christ's parousia, to occur 70 years after Christ's death. The scheme of seven in Revelation is based on Daniel. Support for such anticipatory dating of the end-time among Christians is found in IV Ezra, the Apocalypse of Baruch, and elsewhere.

SUTCLIFFE, EDMUND F., S.J. (1958) "SIMULTANEITY IN HEBREW A NOTE ON I KINGS 1:41. *J of Semitic Studies* 3:80–81.

Disagreement with the translation of the verse in RV and RSV is expressed. Rather than a succession of actions we have here simultaneity. Suggested translation is and put an end to the feasting" and not as they finished feasting."

Tadmor, Hayim. (1985) "Sennacherib's Campaign to Judah: Historical and Historiographical Considerations. *Zion* 50:65–80.

Reappraises the Assyrian account of Sennacherib's campaign to Judah in 701 BCE in light of literary and ideological conventions in the royal Assyrian literature. The biblical narratives in 2 Kings 18–19 and Isaiah 38–39 telescoped the events retrospectively and introduced a miraculous climax. (Hebrew)

Tadmor, Hayim (1966) "PHILISTIA UNDER ASSYRIAN RULE. *Biblical Archaeologist* 29:86–102 (No. 3).

Survey of the continuing control of Philistia by the Assyrians from the conquest of the area under Tiglath-Pileser III through the reign of Ashurbanipal. Following this era of Assyrian supremacy references to Philistia are sparse. Article includes figures and a chart of the Kings of Philistia during the Assyrian Period.

Tadmor, Hayim Cogan, Mordecai (1979) "HAZ AND TIGLATH-PILESER IN THE BOOK OF KINGS: HISTORIOGRAPHIC CONSIDERATIONS. *Biblica* 60(4):491–508.

The account of Ahaz in 2 Kgs 16:7–9 is not a verbatim quotation from royal annals, but a criticism of Ahaz based on sources originating in the court and the temple. It was rewritten in the days of Josiah from the perspective of the Deuteronomistic interpretation of history. Views Ahaz as the major cause for Judah's vassalhood to Assyria. 2 Kgs 15:29 was originally a part of an original, fuller account of Ahaz.

Tarlink, Jan (1989) "The Drama of Knowledge: 1 Kings 3:16–28 Reexamined *Unitarian Universalist Christian* 44(1):48–56.

I Kings 3:16-28 may have a more complex tradition history than has been perceived heretofore. Assuming an origin as a straightforward folktale, the second phase would be its transformation by a redactor in the Masal tradition into a tale employing ambiguity to create an encounter between humanity and Divine wisdom. The postscript was added to call the reader's attention to its new nature and to propagandize for the Israelite monarchy. Deuteronomists then reversed these priorities, attaching the tale to Solomon and his claim to Divine Wisdom.

Tawil, Hayim (1982) "THE HISTORICITY OF 2 KINGS 19:24 (=ISAIAH 37:25): THE PROBLEM OF YE'ORE MASOR. *J of Near Eastern Studies* 41(3):195–206.

Practically all modern commentators and translators have identified ye'ore masor, "the rivers of Masor," with the Nile, maintaining that Masor is a variant for Misrayim, "Egypt." It is more likely, however, that Masor here refers to Mount Musri, from which Sennacherib brought waters to irrigate Nineveh. Since this astounding irrigational project was carried out between 700 and 694 BC, the Rabshakeh's boastful reference in 2 Kgs 19:24 could not have occurred prior to 700 BC, lending support to the theory that the Rabshakeh's speech took place during a second, later invasion by Sennacherib in 689/688 BC.

Teitelbaum, Benjamin. (1988) "Until Philosophers are Kings *Epiphany Journal* 9(1):32-38.

Religion in medieval times was the trunk of a civilization rooted in Divine Truth. Culture is now without ordering principles, the result of a preoccupation with democracy, which Plato placed on a level just above tyranny. In our country, Jeffersonian democracy was designed for an agrarian society focused on personal liberty, but the Industrial Revolution has created a focus on economic well-being. Government scandals are evidence of chaos and a justification of means by ends. Present concern is with comfort and progress, not truth and liberty, and our "pursuit of happiness" is not in line with the biblical idea of prosperity. We actually are pursuing selfishness, and are much more like the communists than we know.

Thiele, Edwin R. (1976) "AN ADDITIONAL CHRONOLOGICAL NOTE ON "YAW, SON OF OMRI." *Bulletin of the American Schools of Oriental Research* 222:19–23.

A response to an article in December 1974 on the same subject. According to biblical chronology both Jehoram and Jehu were rulers in 841 BC so either of these kings could have been the Hebrew ruler mentioned by Shalmaneser. Many people fail to understand the employment by the ancient Hebrew recorders of "dual dating" in connection with overlapping reigns, making the official year one more than the actual year of reigning. When this principle is recognized it is possible to establish a pattern of years for the rulers of Israel and Judah in accord with the regnal data and in agreement with the years of Israel's neighbors. This pattern provides 853 as the year of the death of Ahab and 841 as the last year of Jehoram and the first year of Jehu.

Thiele, Edwin R. (1974) "COREGENCIES AND OVERLAPPING REIGNS AMONG THE HEBREW KINGS. *J of Biblical Literature* 93(2):174–200.

Discusses instances in which the synchronism of a ruler's accession denoted the year when he commenced his sole reign, but where the datum for the length of his reign covered the total years that he was on the throne, including the years that overlapped those of another ruler. Three of these are specifically mentioned in the Biblical record: Omri with Tibni, Jehoram with Jehoshaphat, and Jotham with Azariah. Those of Azariah with Amaziah in Judah, Jeroboam with Jehoash, and Pekah with Menahem and Pekahiah in Israel, are revealed by their synchronisms and lengths of reigns. When these coregencies and rival reigns are recognized, it becomes possible to establish the dates for the rulers of both Israel and Judah, from Jeroboam and Rehoboam to Hoshea and Hezekiah, in a pattern of years which is in full accord with ancient contemporary chronology.

Thompson, Henry O. Zayadine, Fawzi. (1973) "THE TELL SIRAN INSCRIPTION. *Bulletin of the American Schools of Oriental Research* 212:5–11.

An excavation in 1972 at the U. of Jordan led to the discovery of a bronze bottle with an Ammonite inscription on the outside of 92 letters, which makes it one of the longest Ammonite inscriptions. The article discusses the paleography of the inscription, dating, the kings, and grammar.

Thompson, J. A. (1979) "ISRAEL'S "HATERS." *Vetus Testamentum* 29(2):200–205.

Just as the verb "love" in the OT had a political overtone in certain contexts, so does the verb "hate." It can be applied to political opponents of individual kings, such as David, or to enemies of Israel. In another dimension, it can be used for those who refuse to acknowledge Yahweh's sovereignty.

Thornton, T. C. G. (1963) "CHARISMATIC KINGSHIP IN ISRAEL AND JUDAH. *J of Theological Studies* 14:1–11.

Prof. Alt has claimed that in the northern kingdom of Israel there existed the conception of kingship basically different from that current in Judah. He claims that the former kingship was closely linked with a special kind of charismatic leadership; the king had been chosen and empowered by God, not because he was of royal line. In Judah, a king was descended from the royal line, and there was no such idea of charismatic leadership. But there is no good evidence for this charismatic leadership in Israel which was not present in Judah. Prof. Alt fails to consider that in the Ancient Near East all kings were regarded as charismatic rulers. Of course it is true that, in time, a difference in outlook developed between Israel and Judah; but it was not so much a difference between various ideals of kingship or leadership as a difference in the way they regarded and respected their reigning dynasties.

Tov, Emanuel (1987) "Some Sequence Differences between the MT and LXX and Their Ramifications for the Literary Criticism of the Bible. *J of Northwest Semitic Languages* 13:151–160.

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

Trebolle, Julio (1988) "Le Texte de 2 Rois 7,20-8,5 a la Lumiere des Decouvertes de Qumran (6Q4 15) (The Text of 2 Kings 7:20-8:5 in the Light of the Discoveries from Qumran (6Q4:15) *Revue de Qumran* 13(1-4):561-568.

Compares the text in 2 Kgs 7:20-8:5 of the Masoretic text, the Septuagint and its kaige recension to that of 6Q4:15. In the close of the narrative on the fall of Samaria, the Qumran manuscript adds a phrase similar to ones appearing in 17:18 and 17:17b. It establishes a double reprise in the two-part story. In the end of the history of the Shunamite woman (8:1-5), the 6Q4 text is much briefer, omitting all doublets or reprises. (French)

Trebolle, Julio (1982) "TEXTOS "KAIGE" EN LA VETUS LATINA DE REYES: 2 RE 10,25–28. *Revue Biblique* 89(2):198–209.

In the Old Latin text, Palimpsestus Vindobonensis there are duplicate readings of 1 and 2 Kings (to be called VL1 and VL2). VL1 corresponds to the old Septuagint text and reflects a type of non-Masoretic Hebrew text. VL2 has readings which reflect the proto-Masoretic text and the Vaticanus Greek text of the kaige recension. These readings preserve precious pre-Lucianic clues to the history of the recension of the biblical text, and in particular, the Old Latin, the predecessor of the work of Jerome. (Spanish)

Trevor, R. Bryce. (1986) "The Boundaries of Hatti and Hittite Border Policy. *Tel Aviv; 1987* 13/14(1):85–102.

The Hittites' task in securing the boundaries of their homeland and ensuring an adequate measure of protection for the homeland's frontier regions was a difficult and highly complex one. The frontiers were often ill-defined and were subject to constant incursions by the peoples of surrounding countries. Each of the frontier regions presented its own particular set of problems, and the policies which the various Hittite kings followed in attempting to find lasting solutions to these problems varied widely from one region to another, including repopulation of devastated regions, military conquest, diplomatic operations, and establishing military frontier zones. DDo

Tsamriyon, Tsemach (1985) "Why Did The Kings Disobey The Prophets? *Beth Mikra* 101:242–256.

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

Tucker, Stanley D. (1978) "THE THEOLOGY OF THE BOOK OF SAMUEL: A STUDY OF GOD'S HUMILIATION OR EXALTATION OF LEADERS. *Biblical Viewpoint* 12(2):152–159.

A survey of available literature on Samuel as well as a familiarity with the book itself confirms that the theme of Samuel involves the inception of the monarchy. More specifically, the theme relates to the fact that God provides leadership for his people. In the theocracy, God himself was the king (1 Sam 8:7). The book records that period of Israel's history in which God chose men to reign in his stead and points forward to the time when the Man Christ Jesus shall reign as King of kings and Lord of lords.

Tuttle, Jeffrey P. (1985) "Anointing and Anointed. *Calvary Baptist Theol J* 1(1):44–60.

First of three articles on anointing in the OT. The 38 occurrences and the practice of anointing in the ANE are evaluated using philological and historical evidences. In Egypt, Mesopotamia, Canaan and the Hittites anointing was most frequently connected with coronation. In Israel religious objects were anointed. Persons anointed in Israel include kings, prophets, priests and patriarchs. Initiation of anointing was usually by God, occasionally by the people. Administrators varied. Significance is three-fold: (1) authorized choice for service, (2) dependent on God and protected by God, and (3) endowed with the Holy Spirit.

Ullendorf, Edward (1962) "THE KNOWLEDGE OF LANGUAGES IN THE OLD TESTAMENT. *Bulletin John Rylands Library* 44:455–465.

An inquiry into the linguistic information given in the Old Testament. The incident of the officers of the kings of Assyria speaking several languages, recorded in II Kings 18:26, is examined for the light it may throw on the nature of Hebrew and Aramaic. Further, the question of the languages used by the Israelites and Philistines to communicate with each other is considered. Numerous miscellaneous references languages are considered briefly.

Ullendorf, Edward (1963) "THE QUEEN OF SHEBA. *Bulletin John Rylands Library* 45:486–504.

A study of the accounts of the Queen of Sheba in I Kings 10:1–13 and II Chronicles 9:1–12 and the references to the Queen of the South in the New Testament. Further consideration is given the elaboration of the O.T. account in Arabian, Ethiopian, Jewish and other literature. The author's aim is to outline the basic features of the various literatures. Notice is taken of the Queen of Sheba motif in various forms of art. Footnotes.

Ussishkin, David (1970) "THE NECROPOLIS FROM THE TIME OF THE KINGDOM OF JUDAH AT SILWAN, JERUSALEM. *Biblical Archaeologist* 33(2):34–46.

Dates to the time of the first temple, Jerusalem, this complex of tombs at Silwan, on the east slope of the Kidron Valley, opposite the "City of David." These tombs (about forty) are of three types: (1) those with gabled ceilings; (2) those with straight ceilings and (3) three cube-shaped monolithic tombs above ground. A ninth to a mid-seventh century B.C. date is maintained because of strong architectural resemblance to other Near East Iron Age tombs, and Phoenician influence is posited. Since R. Weill's supposed "sepulchers of David" in the City of David (cf. I Kings 15:24; 22:50) are not as magnificent and monumental as the Silwan tombs probably built for nobles of the period, the former must be wrongly identified.

Ussishkin, David (1980) "WAS THE "SOLOMONIC" CITY GATE AT MEGIDDO BUILT BY KING SOLOMON? *Bulletin of the American Schools of Oriental Research* 239:1–18.

The large city gate complex at Megiddo known as the "Solomonic gate," was uncovered in 1936/37. It was originally ascribed to Solomon's reign. This was based on the biblical account of 1 Kings 9. Crowfoot, in 1940, disagreed. In 1958 the city gates at Hazor and Gezer were identified as of Solomonic date. Yadin took a fresh examination of the stratigraphy of Israelite Megiddo and from 1960–72 suggested that the Megiddo gate complex is Solomonic in date as the gates of Hazor, Megiddo and Gezer seemed to be identical in plan and measurements. Suggests that the gate belonged to Stratum IVA and dates later than the period of Solomon. The 6-chambered gate was popular throughout the country during the 10th and 9th cents. BC rather than being an exclusive type of gate constructed only in Solomon's royal cities.

Ussishkin, D. (1966) "KING SOLOMON'S PALACE AND BUILDING 1723 IN MEGIDDO. *Israel Exploration J* 16(3):174–186.

An account of the royal palace (see 1 Kings 7:1–12). Based on the various archaeological findings, we can state that Solomon's palaces were designed by imported architects from the North, where the bit hilani was in fashion at that period. It should be noted that the origin of the bit hilani must be looked for in Syria in the 2nd millennium BC. The architectural elements of the bit hilani already appear in the royal palaces unearthed in Alalakh, and it is worth noting that several temples, based on a ground-plan resembling that of Solomon's temple, were also found there.

van der Meer, W. (1976) "DE LOFZANG VAN HANNA, I SAMUEL 2, 1–10 (The Song of Hannah, 1 Samuel 2:1–10). *Gereformeerd Theologisch Tijdschrift* 76(4):193–204.

The Song of Hannah gets its meaning from the fact that Samuel signifies a turning point in the history of Israel. Contrary to the sons of Eli, he is a prophet called by God through whom Saul and David are anointed kings. History receives new impulses from his action. Thus it is not strange that Hannah can sing about her "horn" being exalted. Hannah's song is related to the Magnificat of Mary (Luke 1:46ff.) in which one reads similar motifs of exaltation and humiliation. It is God who brings in his kingdom through the Messiah. Therefore appeal to one's own might becomes impossible. (Dutch)

Van Winkle, D. W. (1989) "1 Kings XIII: True and False Prophecy. *Vetus Testamentum* 39(1):31–43.

The story of the man of God who condemns the altar at Bethel and his subsequent demise in 1 Kings 13 is a parable written to advance a criterion to distinguish true prophets from false. It is the criterion of obedience to the commandments of Yahweh. The old prophet encouraged the man of God to violate Yahweh's specific prohibition against eating and drinking. The criterion is in keeping with the rest of Deuteronomistic History (see Deut. 13). This concept is also found in traditional Judaism in the Mishnah.

Van Leeuwen, C. (1972) "HET HUIDIGE ONDERZOEK IN ENKELE TAKKEN VAN DE OUDTESTAMENTISCHE WETENSCHAP 1965–1971 (Current Research in Some Branches of Old Testament Studies). *Nederlands Theologisch Tijdschrift* 26(3/4):225–247.

Surveys the following areas of OT research: (1) methods of studying the OT text; (2) introductions to the OT, together with commentaries, and Pentateuchal studies; (3) studies pertaining to the structure of deuteronomic history; (4) comparative studies in the synoptic parallels of Kings and Chronicles; (5) questions on theology, covenant, creation, eschatology, and hope. Gives extensive bibliographies. (Dutch)

Ventner, J. G. H. (1989) "Die ontstaan van die Samaritane: 'n Kritiese herbesinning (The Origin of the Samaritans Re-examined). *Hervormde Teologiese Stud* 45(1):117–127.

The traditional approach usually takes 2 Kings 17 as a description of the origin of the Samaritans. There is little or no evidence in 2 Kings 17 pointing in this direction. Factors in history and in ancient literature make it almost impossible to come to any definite conclusion as to the origin of the Samaritans as known in the NT. (Afrikaans)

VON RAD, GERHARD (1964) "DIE NEHEMIADENKSCHRIFT (The Nehemiah Record). *Zeitschrift für die Alttestamentliche Wissenschaft* 76:176–187.

The Nehemiah record, compared by Mowinckel with the Near Eastern inscriptions of kings, shows a much closer relationship to the biographical inscriptions of high officials of the late Egyptian period. From this comparison there result extraordinary correspondences with regard to the phraseology as well as the official tasks of which the writers speak. On the other hand as a result of this comparison the literary and theological distinctiveness of the Nehemiah record stands out more sharply. (German)

Vorster, Willem S. (1986) "Readings. Readers and the Succession Narrative: An Essay on Reception. *Zeitschrift für die Alttestamentliche Wissenschaft* 98(3):351–362.

Reading contributes to the meaning of a text and is not a neutral act of receiving. The fact that there are "readers" in and outside the text contributes to the complexity of the phenomenon addressed here. The Succession Narrative (2 Samuel 9–20; 1 Kings 1–2) is regarded as a narrative, and the implications of its narrative character are given special attention in view of the problem of "appropriateness" in reading this story.

Waldman, Nahum M. (1989) "Parents Have Eaten Sour Grapes *Dor Le Dor* 18(1):1-5.

Jeremiah and Ezekiel opposed the people's contention: "Parents have eaten sour grapes and children's teeth are blunted" (Jer 31:29; Ezek 18:1). This complaint may have meant either: (1) four generations of kings have suffered for Manasseh's sins and this is enough; or (2) God's anger is excessive, as seen in the Bible and in parallel Akkadian literature. In either case the people were denying their own responsibility. Manasseh's sins alone did not cause the destruction.

Waldman, Nahum M. (1988) "Genesis 14—Meaning and Structure. *Dor Le Dor* 16(4):256–262.

Genesis 14 is based upon the Assyrian division of the world into four quadrants. The kings coming from those directions are a significant, cosmic force. The chapter presents a series of hierarchical relationships, where Abraham is recognized as supreme lord over the kings and God is his supreme lord. The etiquette of Abraham's treatment of vassals corresponds to known patterns and ideals in the Ancient Near East. Structural devices stressing God's supreme position include a wide use of chiasm as in v. 16 and between vv. 19–22.

WALKER, JOHN C. (1959) "THE AXIOLOGY OF THE BOOKS OF KINGS. *J of Bible and Religion* 27:218–222.

The conclusions of S. R. Driver, assuming the same relation between moral and cultic values as in Deuteronomy, need recasting. Comparison of the place of moral values with that occupied by cultic values demonstrates that the latter are paramount in this literature. While exclusive, the cultic values serve to enhance the reputation of Yahweh, while, at the same time, the primacy of the cultic values shows the character of the reform to which this literature bears witness.

Wallace, H. N. (1986) "The Oracles Against the Israelite Dynasties in 1 and 2 Kings. *Biblica* 67(1):21–40.

The Deuteronomistic Historian (Dtr) condemns each of the North Israelite dynasties by using prophetic oracles (1 Kgs 14:7–11; 16:1–4; 21:17–24; 2 Kgs 9:6–10) and a divine declaration (2 Kgs 10:30). A comparison of these passages with 1 Kgs 11:29–39; 13; and 2 Kgs 17:1–23 shows that the redactors considered the establishment of the Northern Kingdom legitimate. However, North Israel was disobedient to the covenant. Josiah's reform brought the Kingdom of Israel to an end by reincorporating Israel under the rule of the Jerusalem-centered, Davidic dynasty.

Walsh, Jerome T. (1989) "The Contents of 1 Kings XIII. *Vetus Testamentum*, 39(3):355-370..

In a literary inquiry, examines 1 Kings 13 at three different contextual levels: (1) as two self-contained narratives of the man of God at the Beth-El sanctuary and the man of God and the Beth-El prophet; (2) as a component of the history of Jeroboam (1 Kings 11-14); and (3) as an element in the Deuteronomistic history of the two kingdoms. Context indeed makes a difference, but the choice of context in which to read and the subject of potential meanings to realize is the reader's. SJS

Waltke, Bruce K. (1972) "PALESTINIAN ARTIFACTUAL EVIDENCE SUPPORTING THE EARLY DATE OF THE EXODUS. *Bibliotheca Sacra* 129(513):33–47.

The question as to whether the exodus should be dated around 1440 BC or about 1290 BC is much discussed and important. The answer has implications as to how Scripture should be interpreted, e.g., 1 Kings 6:1 and also relates to Biblical inerrancy. It is obvious that the answer to this question has profound impact on chronology. Dividing the discussion into the categories of (1) Tells occupied without burning; and (2) cities burned on their tells (Ai, Jericho, Hazor); challenges the evidence put forth to establish the late date theory. Concludes that not only does the artifactual evidence not support the late date view, but that it is conclusive against it.

Walton, John H. (1988) "The Decree of Darius the Mede in Daniel 6. *J of the Evangelical Theological Society* 31(3):279–286.

The decree of Darius the Mede most likely finds its origin in the syncretizing tendency of the Persian Magi and the Achaemenid kings themselves. To combat this Darius could have been persuaded to set himself up as the only legitimate mediator for prayers, a role that would force worship to be centered on Ahura Mazda and the teachings of Zarathushtra. As a foreigner, Daniel's prayers should not have fallen within the purview of the decree but as a public official he was implicated by his political foes.

Walton, John H. (1985) "New Observations on the Date of Isaiah. *J of the Evangelical Theological Society* 28(2):129–132.

(1) The events in Isaiah 36–39 are not in chronological order; (2) Kings used Isaiah as a source; (3) This section of Kings should be dated to the late 7th cent. BC. Therefore, Isaiah must have been in its final form prior to the time of Josiah. While this does not prove that Isaiah was written in the 8th cent. it does demonstrate that a postexilic date for the second part of the book does not seem to fit the data.

WARD, JAMES M. (1969) "THE MESSAGE OF THE PROPHET HOSEA. *Interpretation* 23 (4):387–407.

Hosea's prophetic understanding is based primarily upon Israelite tradition, not his marital experience. He described Israel's future in terms of her past experience (from exodus to possessing the land). Hosea criticized the existing cultus for its idolatry and eroticism. He rejected the sacrificial system, but not all aspects of the traditional Israelite cult. In criticizing Israelite kings and their diplomacy he raised grave doubts about the Israelite monarchy and probably rejected it. His poems stress the dynamics of guilt, retribution and redemption. Hoses described the fall of the northern kingdom as both punishment for past sins and an opportunity for future reconciliation and reformation. Key designations of God for Hosea's understanding of God are destroyer, husband, father, and provider.

Washburn, David L. (1990) "The Chronology of Judges: Another Look. *Bibliotheca Sacra*, 147(588):414-425..

A relative time line is presented which, while admittedly imperfect because it does not give a precise count of years, provides a clearer picture of the state of the nation of Israel during the Judges period. Such a time line also condenses the overall time span of Judges into a framework that allows for the accuracy of 1 Kings 6:1 and Judges 11:26. EHM

WATSON, PAUL. (1965) "A NOTE ON THE "DOUBLE PORTION" OF DEUTERONOMY 21:47 AND II KINGS 29. *Hartford Quarterly* 8:70–75.

Survey of the usage of pi-senayim in the languages to Hebrew and an exegesis of II Kings 2:9. Elisha is requesting of Elijah that he be his true and legitimate successor.

Watts, R. E. (1990) "The Meaning of `Alaw Yiqpesu Melakim Pihem in Isaiah LII 15. *Vetus Testamentum*, 40(3):327-335..

The clause 'alaw yiqpesu melamkim pihem in Isa 52:15 has two verbal parallels in Job 5:16 and Ps 107:42. After study of these, it is clear that kings do not shut their mouths at the servant of the Lord in surprise, but it is a metonymy of effect, signifying the subjugation of the arrogant kings to the servant as Yahweh implements his righteousness. SJS

Weckman, George (1970) "THE CONQUEST OF HOLINESS. *Christian Century* 87(19):595–597.

Man's religious history is that of the discovery, domestication and replacement of many arenas of sacred experience, until now there are few if any left. Fertility, kings, the self, a transcendent deity have served as objects of the sacred. This god could not die, but man's sense of the holy has died. One area of holiness is left to us: the holiness of the "other person."

Weinberg, Joel P. (1989) "Der König im Weltbild des Chronisten (The King in the World View of the Chronicler). *Vetus Testamentum*,, 39(4):415-437..

Gives comparative lexical statistics for the king's titles in the books of Chronicles, focusing on melek par excellence and nagid and 'allup. Gives next a comparison between Chronicles and dt-history in coverage for each of 22 kings among administrative, military-political and religious-cultic activities. If the qualification of Chronicles as a cycle of kings' biographies is correct, an "incarnation" of the king as ideal man takes place. So there is an archaizing in Chronicles rather than a modernization. (German) SJS

Weinfeld, Moshe. (1984) "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* 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)

Weippert, Helga (1985) "DAS DEUTERONOMISTISCHE GESCHICHTSWERK. *Theologische Rundschau* 50(3):213–249.

Although M. Noth's view has long held sway, other views besides that which sees the deuteronomistic historical work as unified, with a definite conclusion, need to be reconsidered. Some see this historical work as a multi-layered document with several conclusions. Jepsen's analysis, e.g., finds two sources and three redactions. Still others, like F. M. Cross, see a two-tiered redaction, particularly in 1 & 2 Kings, one Josianic, the other exilic. Recently A. D. H. Mayes (1983) has proposed a compromise model between the theory of multi-stratified layers and the theory of two major blocks, a compromise which looks to be successful. At any rate, Noth's model seems too simplistic to remain tenable today.

Weippert, Helga (1988) "Ahab el Campeador? Redaktionsgeschichtliche Untersuchungen zu 1 Kon 22 (Ahab the Warrior? Redaction-historical Investigations of 1 Kings 22). *Biblica* 69(4):457–479.

The original nucleus behind 1 Kings 22 contained an account of the heroic death of an Israelite king during a battle at Ramoth-Gilead, and of a prophecy made concerning his victory. Its purpose was to show how a prophetic oracle came true in spite of adverse circumstances. In the historical cycle of the wars between Israel and Aram and in the history of Ahab, the event concerning Jehoshaphat was added to show that God was even an author of a false prophecy. The later redactional elaborations show how the prophecies are realized in a larger historical context (1 Kings 20:42; 21:19). (German)

Wesselius, J. W. (1990) "Joab's Death and the Central Theme of the Succession Narrative (2 Samuel IX–1 Kings II). *Vetus Testamentum*,, 40(3):336-351..

The Succession Narrative centers on the battle of David's soldiers against Absalom's, with the other events arranged symmetrically around it. Joab's death serves David and Solomon in more important ways than avenging Abner and Amasa. David's private reason for wishing his death is that he has not forgiven him for killing Absalom. Solomon saw Joab as the strongest supporter of his rival Adonijah, so he executed them both. Another much more subtle reason is Bathsheba's revenge against Joab (and also David) for the death of Uriah. SJS

Wessels, W. J. (1989) "Jeremiah 22,24–30: A Proposed Ideological Reading. *Zeitschrift für die Alttestamentliche Wissenschaft* 101(2):232–249.

The genuine words of Jeremiah in this text are determined by form criticism, literary criticism, and redaction criticism. Jeremiah used exaggerated language in his judgment on Jehoiachin in 597 BC, changed the meaning of known oracles, and had firm opinions about the politics of his time. This text is part of the cycle of kings in 21:11–23:8.

West, Stuart A (1981) "THE MYSTERY OF GENESIS 36. *Dor Le Dor* 9(4):161–171.

The medieval exegete, Isaac Abu Ibrahim Ibn Yashush (b.982), maintained that the list of Edomite kings in Gen 36 was an interpolation from the time of King Jehoshaphat. Disagrees. Gen 36 is a capsule history of Edomite kings prior to Israel's conquest of Canaan. The situation is one of instability, no king succeeding another and no single capital city. Internal biblical evidence strengthens the view that this chapter is not a later addition.

Wharton, James A. (1981) "A PLAUSIBLE TALE: STORY AND THEOLOGY IN II SAMUEL 9–20, I KINGS 1–2. *Interpretation* 35(4):341–354.

Describes the narrative as having a "plausibility factor" while not necessarily being history in the sense of unbiased reporting of events witnessed by the author. Considers the narrative as portraying the human with a compelling actuality that takes one deep into the real dynamics of human existence. Describes these stories of David as drawing readers into reflection on the story of God in the world. Considers the narrative as unfolding the plot in the light and context of God's presence to human affairs. Concludes that God's providence is both more hidden from direct human perception and vastly more intimate to the details of real human experience than theologians ordinarily think. Places this story in a series of larger biblical contexts.

Whitelam, Keith W. (1984) "THE DEFENCE OF DAVID. *J for the Study of the Old Testament* 29:61–87.

Considers the use of propaganda during the rise of David and the struggle for power in 1 Sam-2 Kings. Claims that rather than a reflection of historical reality, the text is evidence for the highly subjective self-perception of the Davidic monarchy.

Whitelam, Keith W. (1986) "The Symbols of Power: Aspects of Royal Propaganda in the United Monarchy. *Biblical Archaeologist* 49(3):167–173.

Looks at one response of the Davidic kings to the strains and conflicts occasioned by their rule: their use of royal propaganda—the dissemination throughout the social system of a set of symbolic forms by which the dynasty expressed its right to rule. The United Monarchy rules an agrarian society, where most of the power was held by an urban elite. Much of its propaganda must have been for this audience.

Wickham, L.R. Ebied, R.Y. (1970) "AL-YA'KUBI'S ACCOUNT OF THE ISRAELITE PROPHETS AND KINGS. *J of Near Eastern Studies* 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, W. (1974) "Gen. 3:15—A PROTEVANGELIUM? *Catholic Biblical Quarterly* 36(3):361–365.

Many contemporary biblical scholars have denied any messianic significance to Gen. 3:15. Yet the royal and Davidic significance of this passage for both the OT and NT cannot be overlooked. Gen. 3:15 owes its present form to the Yahwist's adaptation of both the David story (2 Sam.-1 Kings 2) and ancient Near Eastern royal mythology to Israel's covenant faith and history. The NT has also portrayed what is considered the fulfillment of Israel's history within the same royal or messianic framework, now applied to Jesus as the Messiah of the Church.

Wiles, John Keating (1987) "Wisdom and Kingship in Israel. *AJT* 1(1):5570.

Argues that although much has been written on these topics separately, little attention has been given to their relationship. Suggests each was a function of the other: kings sponsored wisdom and wisdom undergirded kings.

Williams, D. T. (1989) "The Dial and the Boil: Some Remarks on the Healing of Hezekiah *Old Testament Essays* 2(2):29-45.

The account of Hezekiah's healing (2 Kings 20; Isaiah 38) is not only unusual for the OT, but it is through a prophet. Secondly it records the change of an already given prophecy, which is very rare. Finally it records the miracle of the "dial of Ahaz" by which Hezekiah is given a sign concerning his healing by the shift of the sun's shadow. This miracle contributes to the understanding of the other two phenomena. The healing is not to be seen in isolation, but is intimately connected with the concurrent miracle of the relief of Jerusalem from the besieging Assyrians, and also with the forthcoming Babylonians.

Williams, W. H. (1972) "A LOOK WITHIN THE DEUTERONOMIC HISTORY. *Scottish J of Theology* 25(3):337–345.

The Deuteronomic editor, besides using a formal style in evaluating the kings of Israel and Judah, also associates a particular phrase with his presentation of special events in the nation's history: 'that you may know that I am Yahweh.' The reasons are to underline the active presence of Yahweh in directing Israel's destiny and to reflect the major preoccupations of the Deuteronomic school: the covenant, the land of promise, the Davidic ideal and the centrality of Jerusalem. The writer of Daniel views his work as a contribution to the Deuteronomic history.

Willis, Timothy M. (1991) "The Text of 1 Kings 11:43-12:3. *Catholic Biblical Quarterly*, 53(1)::37-44..

Steven McKenzie argues that the Hebrew Vorlagen to 3 Kgs 12:2-3a (Gmisc) and 3 Kgs 11:34bc (LXXBL), originally identical, were inserted into the text by later editors. The composer of 2 Chr 10 possessed a text of Kings which agreed with Gmisc in the placement of this section. The particular copy in his possession, however, had been corrupted by haplography, so he replaced what had been lost with what is now in 2 Chr 10:3a. A later editor inserted this text into the MT of Kings. MSM

Wright, Logan S. (1989) "Mkr in 2 Kings XII 5-17 and Deuteronomy XVIII 8. *Vetus Testamentum*,, 39(4)::438-448..

The funds Joash wanted for temple repair in 2 Kgs 12:5-17 were of two classes, money given by the people and money from the selling (makkar) by the priests of sin and guilt offerings. The priests refused to use their own money, so only the collections were used for repairs. Neither the sin nor the guilt offering was ever commutable into money by the offerer, but the officiating priest could sell portions of the animal to fellow priests. Deut 18:8 extends this privilege to all the Levites in the central sanctuary. SJS

WURTHWEIN, ERNST (1962) "DIE ERZÄHLUNG VOM GOTTESURTEIL AUF DEM KARMEL (The Account of God's Verdict on Mt. Carmel). *Zeitschrift für Theologie und Kirche* 59:131–144.

A critical exegesis of the Carmel account in 1 Kings 18 which seeks to determine the original lines of the narrative, the Gattung to which it belongs, the nature of the fire-miracle, and finally the connection between

the cultic action and its political implications. Although Alt and Fohrer reconstruct a large measure of political significance to the narrative, the actual historical information given in the account strongly suggests limiting the episode to the cultic-religious realm, viz., that Yahweh had driven the Baal of Carmel from his sanctuary and that the people celebrated this superiority of Yahweh over Baal at this sanctuary with the special polemical, cultic cry: Yahweh is God, Yahweh is God. (German)

Wyatt, N. (1985) "'JEDIDIAH' AND COGNATE FORMS AS A TITLE OF ROYAL LEGITIMATION. *Biblica* 66(1):112–125.

Hebrew terms like *ydd* and *dwd*, and the Ugaritic *mdl* are used as cognomens to indicate the divine choice of kings. The most likely source for these terms is Egyptian royal protocol. The latter contains formulas which correspond exactly to biblical usage, especially in its extended form *yedid-DN*, as in "Jedidiah." The deity named in these formulas is always intimately concerned with the general principles embodied in the monarchy.

Yadin, Yigael (1970) "MEGIDDO OF THE KINGS OF ISRAEL. *Biblical Archaeologist* 33(3):66–96.

The casemate walls of Gezer and Hazor of the Solomonic era were associated with the walls of Megiddo, and dated also from the time of Solomon, despite the fact that the Megiddo wall was offsets/insets type. A further difficulty arose in attempting to identify the stables and the offsets/insets wall as coming from the Solomonic era while a part of that wall was built directly on top of a palace of Solomonic style. This difficulty was resolved by a series of discoveries made during brief excavations on the site in 1966 and 1967. First, a second palace of Solomonic style with adjoining casemate wall was discovered. Further excavation revealed that there was an extensive casemate wall and other materials, all assignable to the same stratum which can be designated IV-BVA (Solomon). The city built upon these ruins (IV) contains the stables, a water system, and a governor's residence, probably dating from Ahab's time.

YADIN, YIGAEEL (1957) "FURTHER LIGHT ON BIBLICAL HAZOR. *Biblical Archaeologist* 20:34–47.

A report on the results of the second season of excavation of the city of Hazor. For the first time Hebrew inscriptions from the period of the kings of Israel have been discovered in Galilee; additional objects have been uncovered that shed more light on the art of the Northern Kingdom; and also some interesting cultic objects from the Canaanite cities. The different buildings, city-walls, temple and citadel from both the Israelite and Canaanite cities have shown quite clearly how apt was the biblical description of Hazor. Includes descriptions of the 4 major areas of excavation and 10 photographs of findings.

YADIN, Y. (1958) "SOLOMON'S CITY WALL AND GATE AT GEZER. *Israel Exploration J* 8:80–86.

The 1957 discovery of a Solomonic city gate at Hazor, identical with that Megiddo IV B, accords with I Kings 9:15, which also mentions Solomon's activities at Gezer. Study of Macalister's account of work at Gezer reveals a previously undetected complex forming part of the "Maccabean Castle" conforming almost perfectly to the gateways at Hazor and Megiddo (charts). It includes a casemate wall, a gate flanked by one row of three chambers, and an outer gate like Megiddo's. Comparative measurements suggest identical blueprints for Solomon's architects, who varied the construction to fit the terrain.

Yeivin, S. (1969) "WEIGHTS AND MEASURES OF VARYING STANDARDS IN THE BIBLE. *Palestine Exploration Quarterly* 101(July-Dec.):63–68.

Ancient Israel possessed two parallel standards, a normal and a royal, based on the proportion of 5:6. This corresponds to the additional fifth required in Levitical law to redeem anything dedicated to the Lord. The king's additional provision makes him kindred to divinity. Recent discoveries do not add to our knowledge because the vessels on which the measurements are inscribed cannot be reconstructed. The bath must now be understood to have contained 11.139 litres rather than 22. The seemingly conflicting capacities of the Molten Sea in I Kings and II Chronicles may be exactly harmonized on the basis of the two standards, normal and royal.

Yeivin, Samuel (1977) "THE BRAZEN SERPENT. *Beth Mikra* 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)

Young, Dwight W. (1988) "A Mathematical Approach to Certain Dynastic Spans in the Sumerian King List. *J of Near Eastern Studies* 47(2):123–129.

The Sumerian author's use of square roots and sexagesimal arithmetic may help account for at least some of the extraordinarily long lengths of kings' reigns in this document. DDo

Zacovic, Yair (1978) "THE PURPOSE OF NARRATIONS IN SCRIPTURE CONCERNING PURCHASE OF POSSESSIONS. *Beth Mikra* 24/1(76):17–21.

Four biblical stories deal with the purchase of land in the Holy Land. They are Gen 23, the cave of Machpelah; Gen 33:19 and Josh 24:32, Shechem; 2 Sam 24:21ff. and 1 Chron 21:22–25, the threshing floor of Arauna; and 1 Kgs 16:24, Samaria. Significantly these stories concern capital cities. Two of them deal with land purchase by the patriarchs and 2 by kings. The purpose of the stories was to legitimize Israelite control of the land. (Hebrew)

Zakovitch, Yair. (1982) "'A STILL SMALL VOICE:' FORM AND CONTENT IN I KINGS 19. *Tarbiz* 51(3):329–346.

Close reading of the story of the epiphany to Elijah on Mount Horeb reveals that its essential message is criticism of the prophet who asks for heavenly revenge against his sinful people instead of pleading for them. (Hebrew)

ZEITLIN, SOLOMON (1957) "THE TITLES HIGH PRIEST AND THE NASI OF THE SANHEDRIN. *Jewish Quarterly Review* 48:1–5 (July).

A discussion of the problem of the use of the title "Nasi," prince, as the head of the Sanhedrin. It was during the intertestament period the high priest took on the added authority of ruler over the Jews under the kings in addition to his headship in all matters religious. Jewry was once more a theocracy. After the Hasmonean revolt the Sanhedrin exercised sole religious authority since the high priest no longer followed in the Zadokite succession, and the presiding officer came to be called "Nasi".

Zevit, Ziony (1985) "DEUTERONOMISTIC HISTORIOGRAPHY IN 1 KINGS 12–2 KINGS 17 AND THE REINVESTITURE OF THE ISRAELIAN CULT. *J for the Study of the Old Testament* 32:57–73.

Illuminates features in the Deuteronomistic history concerning (1) the authority of Israelian kings in cultic matters; (2) the writer's style in avoiding unnecessary repetitions and (3) his use of sources, as revealed by his evaluation of the various reigns; and (4) the absence of such comment in the cases of Tibni and Shallum.

Zipor, Moshe A. (1987) "What Were the KeLABIM in Fact? *Zeitschrift für die Alttestamentliche Wissenschaft* 99(3):423–428.

Disputes the proposal of O. Margalith that Judges 7 and 1 Kings 21–22 refer to a procedure in which priests and frenzied female worshippers dipped their hands in the blood of the victim, licked it, and smeared their bodies with it. The passages instead refer to dogs licking water or blood.

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

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

(1983) "FOCUS ON I KINGS. *Biblical Viewpoint*, 17(1)::8-63.

Delineates major themes of 1 Kings and includes an annotated bibliography.