ANNOTATED BIBLIOGRAPHY ON
NEHEMIAH

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

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

Allony, Nehemiah (1979) "COMPLETE COPIES OF THE ALEPPO BIBLE CODEX IN JERUSALEM AND BIALYSTOK. *Beth Mikra* 24(77):193–204.

> It is generally believed that the Aleppo Bible codex was never studied by scholars until it reached Israel about 1949. The circumstances of its arrival and the loss of 100 pages have not been fully revealed. It is now known that Jewish scholars in Jerusalem in the 19th cent. were eager to obtain copies of the codex. Rabbi Samuel Shlomo ben Moshe Meir Boyarsky, 1820–1888, a resident of Jerusalem, sent a messenger, Moshe Yehoshua Kimchi, to Aleppo to copy the codex. A copy was preserved in the Hurva synagogue and another in a synagogue in Bialystok, Poland. A copy of the Psalms was preserved in Brisk, Poland. The copies seem to have been lost in wartime. (Hebrew)

Allony, Nehemiah (1979) "THE TORAH SCROLL AND THE CODEX IN PUBLIC READING AMONG RABBANITES AND KARAITES. *Beth Mikra* 24(78):321–334.

> The biblical accent and vocalization system was entrenched and sanctified by the 8th cent. and was possibly in use in the 7th. Karaites regarded it with great veneration, deeming it to have been revealed at Sinai. In contrast to Rabbanites, the Karaites stressed fully vocalized codices in order to increase literacy in Scripture. They held public reading from codices, while the Rabbanites rejected anything but the unvocalized scroll except in emergencies. Karaites drew closer to Rabbanites after living jointly in Turkey. (Hebrew)

Allony, Nehemiah (1983) "THE BOOK OF VOCALIZATION (KITAB AL MUSAWWITAT) OF MOSES BEN ASHER. *Leshonenu* 47(2):85–124.

> Discusses and publishes three pages from the Cairo Geniza of the Kitab al-musawwitat of Moses ben Asher. They are: TS Ar 33/6, 2 pages, and TS Ar 32/17, 1 page. Considers this to be the first Arabic composition on Hebrew grammar. It had great influence and was also related to the grammatical-mystical views of Sefer Yetsirah. The material also gives a picture of the study of Mishnah, with cantillation. (Hebrew)

Allony, Nehemiah. (1985) "The Hebrew University Language Traditions Project. *Leshonenu; 1986* 50(1/2):43–49.

> Describes the Language Traditions Project of the Hebrew U., which began 18 years ago under the inspiration and direction of Prof. Shelomo Morag. There are over 2500 recorded tapes. These include entire readings of the Mishnah in the dialects of various communities. Many of the traditions recorded have disappeared from the scene. Several monographs stemming from this project are discussed. (Hebrew)

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

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

seperate "the holy seed" from the people of the land. (Hebrew)

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

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

Bakke, Raymond (1984) "THE CITY AND THE SCRIPTURES. *Christianity Today* 28(9):14–17.

We have biblical and theological resources for urban ministry. These are: (1) the principle of materialism–the Bible begins with creation, it centers on resurrection, it anticipates re-creation; (2) a theology of place–the Bible's concern with cities; and (3) a theology of persons–careers of biblical persons (e.g., Joseph, Nehemiah, and Paul) are important, for patterns and principles fail together in the lives of individuals.

Barr, James. (1982) "HEBREW `AD, ESPECIALLY AT JOB 1.18 AND NEH. VII.3. *J of Semitic Studies* 27(2):177–192.

The anomalous cad in Job 1:18 has frequently been revocalized cod. But this solution may not be as simple as it seems. The vocalization `ad is clearly supported by the MT, despite the existence of numerous late MSS which vocalize Cod. The versional evidence also supports `ad. Suggests that cd, as well as its usual meaning "while," also had a rather uncommon meaning "while," and this is the meaning in Job. The same meaning may be found in Neh 7:3. Nehemiah is suggesting that the gates should be kept shut during the heat of the day. An "Additional Note" by Jeremy Hughes offers a critique of Barr's view.

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

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

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

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

Ben David, Israel (1981) "BUNI. *Leshonenu* 45(2):151–152.

An Aramaic document from Elephantine (E.G. Kraeling, New Documents of the Fifth Century from the Jewish Colony at Elephantine; no. 1) gives the name of its scribe, which was read as bty. This is incorrect, and the name should be written as Buni (bwny). The letters waw and nun form a tav when written close together. The name Buni appears three times in Nehemiah (9:4, 10:16, 11:15) and in the Babylonian Talmud (Ta'anit 20a; Sanhedrin 43a, the Jerusalem/Herzog manuscript). The name there is given as a disciple of Jesus in rabbinic legend. (Hebrew)

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

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

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

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

Bliese, Loren F. (1988) "Chiastic Structures, Peaks and Cohesion in Nehemiah 9.637 *Bible Translator* 39(2):208–215.

> The use of key words and stanzas in Neh 9:6–37 reveal chiastic structures. Translators need to recognize these patterns and explore what systems are available in the target languages for emphasizing high point and key words in the text so that the impact of the original is communicated.

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

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

Clines, David J. A. (1981) "NEHEMIAH 10 AS AN EXAMPLE OF EARLY JEWISH BIBLICAL EXEGESIS. *J for the Study of the Old Testament* 21:111–117.

> Suggests that, despite 27 verses of proper names, Neh 10 is a treasure-house of post-exilic interpretations of earlier Pentateuchal law.

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

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

Demsky, Aaron (1983) "PELEKH IN NEHEMIAH 3. *Israel Exploration J* 33(3/4):242–244.

> The term pelekh in Neh 3 does not refer to administrative districts. It is rather the Hebrew equivalent of Akkadian pilku, meaning "work duty" or "tax in the form of conscripted labor," comparable to the Hebrew terms sebel, mas `obed. DDo

Dotan, Aron (1981) "A NEW FRAGMENT OF A HEBREW DICTIONARY. *Leshonenu* 45(3/4):163–212.

> The Geniza fragment published here, Taylor-Schechter AS 141.1, consists of three fragmentary leaves containing lexical items arranged in columns. This is, in turn, part of another fragment, TS D. 1. 19, which Nehemiah Allony considered to be authored by Saadiah Gaon. However, TS AS 141.1, cannot be by Saadiah, as it lists the name of the temple gate, Tadi (tdy). Saadiah, however, considered the combination of consonants, t and d, as incompatible. The author may have been of the same school as Saadiah and not much later than his time. (Hebrew)

Drumbrell, William J. (1971) "THE TELL EL-MASKHUTA BOWLS AND THE `KINGDOM' OF QEDAR IN THE PERSIAN PERIOD. *Bulletin of the American Schools of Oriental Research* 203:33–44.

> Four of the nine or more silver bowls discovered in 1947 at Tell el-Maskhuta bear Aramaic dedicatory inscriptions to the goddess Han-'Ilat. In one case the name of the donor, Qaynu bar Gasmu melek Qedar, has been associated with his son who figures prominently in the Bible as an adversary of Nehemiah. The bowls provide tangible evidence of a penetration of the Delta by what must have been still, in the later Persian period, a powerful `kingdom' of Qedar. This assumption finds additional support in the typology of the silver bowls. A dating to the later Persian period is sustained by the palaeography of the Aramaic inscriptions. Presents a provisional historical reconstruction of the period. In summary: Qedar was a force to be reckoned with from Sennacherib's time to the Nabataean period. Her confederate or allied people were distributed from the Syrian desert to North Arabia and were found in the Persian period to the south of Palestine and in the Delta region.

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

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

Fellman, Jack. (1980) "LINGUISTIC NATIONALISM: THE CASE OF BIBLICAL HEBREW. *J of Northwest Semitic Languages* 8:11–13.

> Linguistic nationalism can be proved by three examples: (1) by the Hebrew of the First Temple under David and Solomon; (2) by the attitude taken by Nehemiah which amounted almost to linguistic xenophobia and (3) by the protest of the rabbis over the decline and demise of Hebrew.

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

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

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

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

Grabbe, Lester L. (1987) "Josephus and the Reconstuction of the Judean Restoration *Journal of Biblical*

Literature 106(2):231-246.

> Josephus is very important in providing information on names and historical events between the time of Nehemiah and Alexander. Did Josephus have information for the Persian period and how much historical reliance can be placed in it? Josephus does not offer a consistent, clear account of this period with evidence of good sources at his disposal. He had to piece together two centuries of history with the few bits of information at hand. Some of it was little more than propaganda, either pro-Jewish or anti-Samaritan. Granted that an occasional bit of information is reliable, the gross amount of misinformation makes it extremely difficult to sort out the reliable from the worthless.

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

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

Grosheide, H. H. (1977) ""VREUGDE DER WET" NEHEMIA 7:72b–8:12 (A Festival of Joy; Nehemiah 7:72b-8:12). *Gereformeerd Theologisch Tijdschrift* 77(2):107–119.

> A description of the religious instruction of the returning exiles by way of studies and commentaries. Presents exegetical comments on a verse-by-verse basis. (Dutch)

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

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

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

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

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

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

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

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

Koch, K. (1974) "EZRA AND THE ORIGINS OF JUDAISM. *J of Semitic Studies* 19(2):173–197.

Ezra, a truly great man, understood his march from Babylon to Jerusalem as a cultic procession, a second Exodus. He saw himself as the true Aaronic high priest with a mission to all his people, including the Samaritans. Thus his inten tion was differen t from that of N ehemiah, w ith whom he is usually co mpared. T his is seen in the use of the names Israel and Judah, in the matter of mixed marriages, in the preference for the number twelve, in the acceptance of the Pentateuch by the Samaritans, and in the relations with P and Ezekiel.

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

The book o f Ruth is a po st-exilic compilation whose p olemic po int is directed against th e theocratic party in power in Jerusalem. Hidden und er the surface of the lyrics is a subversive "novella" whose true import is made manifest at the end (4:17). In the eyes of the reactionaries inspired by Ezra and Nehemiah, Ruth the Moab ite fits in with the "scandalous" women. She would have fallen under the stroke of the reactionaries' ostracism, while she was, with Tamar, R ahab and B athsheba, am ong the g randmo thers of David and of the M essiah to come.

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

A survey of the linguistic features in the book of Jonah which might validly be employed to determine the date of its composition reveals that there is relatively little in the language of the book that supports its composition after the 6th cent. B C. The co mplete lack o f Persian or Gre ek loan w ords, together w ith the paucity of characteristics distinctive of Late B iblical Hebrew , including Aramaisms, suggests that the traditional dating of Jonah in the time of Ezra and Nehemiah or later is in error. DDo

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

The reform of Ezra and Nehemiah is an episode in the story of God's dealing with man, an integral part of the Heilsgeschichte. These two men gathered the strands of previous developm ent and laid the foundations for that which followed. H ence their wo rk cannot b e considered sim ply an episo de in world history. The attempt to date their work by the use of all possib le information is legitimate, but their significance is bound up in God's own plans. They came in the fu llness of time and helped to p repare a peop le for Christ.

Liptzin, Sol (1980) "THE BIBLICAL TRADITION OF POPULAR DEMOCRACY. *Dor Le Dor* 8(4):161–170.

A tradition of popular democracy existed in biblical times and was embod ied in the historic Jew ish comm unity down to the State of Israel. Joshu a's covenant at S hechem re presented a po pular acclaim o f the covenan t. Jeremiah, lit chap. 26, recognized site popular right to reject him and his prophec y, but his remaining alive signifies the continuation of the tradition. The assembly called by Neh emiah is another example of po pular decision making . The fact that Jew ish religious services d o not requ ire a rabbi is anothe r example o f the vitality of this tradition.

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

On the ba sis of rabbinic sou rces the work of the proph ets Haggai, Z achariah and Malachi, tog ether with Ezra and Nehemiah, is presented. This group of people achieved the following: the development of laws for everyday life, the translation of the Torah into the vernacular, the addition of a section to the wall of Jerusalem, the establishment of a minimal heave-o ffering requirement, the organization of the temple worship, and the

establishment of the laws of the seventh year and tithe requirements for the Jews of the diaspora. (Hebrew)

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

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

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

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

Malul, Meir (1985) ""I Shook Out the Folds of My Garment"--Neh. 5:13. *Beth Mikra* 104:17–22.

> There are problems in relating the parable of shaking out the garment to its referent. Nehemiah corresponds to God; the garment represents the creditors; the empty garment represents the creditors emptied, that is, violently pulled away from their possessions. However, the root n`r can have two possible predicates: (1) the vessel that is emptied and (2) the thing that is emptied from the vessel. The garment can equal property; the violators of the oath are the things emptied out; and their property will be like the emptied garment. The image corresponds to Nuzi qanna maaru, "to brush off the edge of the garment," showing one is clear of all obligation. (Hebrew)

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

> It has long been thought that the Chronicles, Ezra and Nehemiah were the work of a single author. Recently that view has been challenged. Certainly there is a resonance. In all three there is an attempt to redefine the promises to the Davidic dynasty. In Isaiah it is `democratized,' but here it is `theocratized' with the temple community being seen as heir of the promise. Evidence is insufficient to assert common authorship, but if there are mutliple authors they shared common opinions.

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

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

MAZAR, B. (1957) "THE TOBIADS. *Israel Exploration J* 7:229–238.

> The last of two articles on the Tobiads (see abst. No. 16). The name Tobiah occurs in a prophecy of Zechariah, seventy years before Nehemiah. This article is concerned with tracing the lineage of this family and raises the question of when they were exiled to Babylonia and what is known about their history in the period of the monarchy.

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

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

McEvenue, Sean E. (1981) "THE POLITICAL STRUCTURE IN JUDAH FROM CYRUS TO NEHEMIAH. *Catholic Biblical Quarterly* 43(3):353–364.

> The form of political authority in Judah from 597 to 445 BC remains obscure in our sources. Clearly it was an alien authority which begrudged the Jews their temple and forbade them home rule. Alt's proposal that Judah was annexed to Samaria during this period offers a partial explanation for the bitterness of the subsequent schism between Samaritans and Jews. Thus the most important phase in the development of a Hebrew Bible and in the self-definition of Israel took place during a period when Israel was largely scattered in exile, and even Judah was not a politically sovereign entity.

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

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

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

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

Nyaundi, Nehemiah M. (U. of Lund, Sweden) (1990) "Kenyan Seventh-Day Adventism in the Light of the Church-Sect Theory. *Africa Theological J,,* 19(2)::112-123..

> Church-Sect theories developed by Ernest Troeltsch and H. Richard Niebuhr are used as background for understanding present Seventh-Day Adventism in Kenya. These theories claim that the character and teachings of Christian communities are largely determined by contemporary social events. Kenyan Adventism is different from its American parent. It retains dietary codes such as vegetarianism and abstinence from alcohol and tobacco, and refuses to participate in ecumenical ventures. Contrary to its historic position, it now accepts government aid for education, participates in national political events, and encourages upward social mobility among its members, and thus is evolving from a sect to a denomination. HSO

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

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

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.

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.

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

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

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

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

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

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

Saayman, W. A. (1989) "Tiyo Soga and Nehemiah Tile: Black Pioneers in Mission and Church *Missionalia* 17(2):94-102.

> Overviews the life, ministry, and contributions of two significant black leaders, Tiyo Soga (1829-1871) and Nehemiah Tile (?-1891). Both contributed in a foundational manner towards the origin and growth of what later became known as Black Consciousness, though they expressed their convictions in different ways: Soga continued his ministry in a traditional church (Presbyterian), while Tile began an independent church.

Showers, Renald E. (1970) "NEW TESTAMENT CHRONOLOGY AND THE DECREE OF DANIEL 9. *Grace Theological J* 11(1):30–40.

> Examines NT chronological data to support the conclusion that Artaxerxes' decree to Nehemiah in 445 BC was the starting point of the 70 weeks of Daniel 9. The Messiah would be put to death after 69 weeks or 483 prophetic years, i.e. AD 32. If Christ's death preceded this date, then Artaxerxes decree could not have started the 70 weeks of Daniel 9. Chronological data includes (1) when Christ was born, (2) when Christ was baptized and began His public ministry, (3) Christ's age when He was baptized (Lk. 3:23), (4) the 46th year since the start of the Temple construction (Jn. 2:20), (5) the length of Christ's earthly ministry.

Siegel, Jonathan P. (1969) "FINAL MEM IN MEDIAL POSITION AND MEDIAL MEM IN FINAL POSITION IN 11Q Psa.: SOME OBSERVATIONS. *Revue de Qumran* 7(25):125–130.

> Of three cases of final mem in medial position in 11Q psa two can be classified as grammatical-final, orthographic-medial position and the third as grammatical-medial, orthographic medial. The one case of medial mem in final position can be classified as grammatical-medial, orthographic-final position. Analyzes two related problems in the Massoretic text (Isaiah 9:6 and Nehemiah 2:13).

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

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

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

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

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

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

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

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

Tollefson, Kenneth (1986) "Nehemiah, Model for Change Agents: A Social Science Approach to Scripture. *Christian Scholar's Review* 15(2):107–124.

> Uses social science models to study the Nehemiah narrative, especially its socio-cultural processes which are identified as the innovation process (1:1– 2:20), the community development process (3:1– 7:4), the cultural revitalization process (7:5–10:39), and the consolidation process (11:1– 13:31).

Tollefson, Kenneth (1987) "The Nehemiah Model for Christian Missions. *Missiology* 15(1):31–55.

> The Nehemiah formula is traditional culture, plus community development, plus cultural revitalization, plus long-term participation, equals missionary success. This involves learning a local culture to provide cultural continuity, the expression of Christian love in service projects, the creation of a Christian vision of cultural revitalization, and a long-term commitment. It provides both a theoretical and a theological basis for Christian missions.

Tollefson, Kenneth D. (1989) "Social Transformation in Nehemiah. *Transformation* 6(1):3–6.

> Analyzes the teaching of the book of Nehemiah on social transformation under the headings of radical-leader, programme, commitment, and reform. Argues that this can be a model for Christian action for community revitalization.

Tsori, Nehemiah (1984) "THE HISTORY OF A HILL. *Beth Mikra* 100:194–198.

> Discusses the topography and archaeological discovery on Giv at Komi, which is located between the mountains of Gilboa, the tell of Beth Shean and the Hills of Gilead. Plant life and patterns of settlement are traced. (Hebrew)

Tsori, Nehemiah (1977) "ROMAN STAMPED AMPHORA HANDLES FROM BETH-SHEAN. *Israel Exploration J* 27(2/3):125–126.

> Four amphora handles stamped in Latin with the names of potters or factories have been found in Beth-Shean and vicinity. They are paralleled by amphora handles found in Rome and elsewhere in Italy. These handles are clear evidence of the import of wine to Beth-Shean during the Roman period.

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

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

VON RAD, GERHARD (1964) "DIE NEHEMIA DENKSCHRIFT (The Nehemiah Record). *Zeitschrift fur 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)

Welch, Dennis (1973) "BLAKE, NEHEMIAH AND RELIGIOUS RENEWAL. *Christian Scholar's Review* 2(4):308–310.

A comparison of the spirit of the English poet, William Blake, to that of Nehemiah of the OT.

WHITE, HERBERT W. (1959) "WESLEY's DEATH THROUGH THE EYES OF THE PRESS *London Quarterly and Holborn Review:pp. 45–46.*

Lists the more interesting newspaper items dealing with the death of John Wesley found in Wesley's Journal as prepared by Rev. Nehemiah Curnock. These have not appeared in any Methodist writings.

Williamson, H. G. M. (1990) "Isaiah 63,7-64,11. Exilic Lament or Post-exilic Protest? Zeitschrift fur die Alttestamentliche Wissenschaft 102(1):48-58.

This passage from Isaiah originally formed part of an exilic penitential liturgy, probably recited on the ruined site of the Temple. Similarities to Psalm 106 and Nehemiah 9 confirm this suggestion. Criticisms are raised about Paul Hanson's interpretation of this passage as a protest against the group returning from the exile under the leadership of the Zadokite priests.

Williamson, H. G. M. () "The Governors of Judah under the Persians. *Tyndale Bulletin* 39:59–82.

According to Albrecht Alt (1932) the arrival of Nehemiah in Jerusalem was accompanied by a major change in Judah's constitutional position which gave Judah limited independence with its own governor. This new development, Alt suggested, provided the vigorous opposition which Nehemiah at first encountered. Since Alt wrote, there have been further discoveries whose relevance to this topic has been contested. Explains the main points at issue in the interpretation of the newer data and notes their bearing on Alt's theory as well as on wider considerations of the administration of Judah under the Persians.

Williamson, H. G. M. (1984) "NEHEMIAH'S WALLS REVISITED. *Palestine Exploration Quarterly* 116(July-Dec):81–88.

Reexamines the evidences for the lines followed by Nehemiah in his rebuilding of the walls of Jerusalem. Instead of following the lines of walls of a possibly expanded pre-exilic city he confined himself largely to enclosing Ophel and the Temple area, to the north. The lines of the pre-exilic walls (not followed by Nehemiah) at least enclosed the Mishneh and rejoined the original western wall at a point north of the Valley Gate.

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

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

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

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

(1971) "IN SMITTEN, W. Th. (Bonn) DER TIRSCHATA' IN ESRA-NEHEMIA. *Vetus Testamentum* 21(5):618–620.

The title Tirschatat given to Nehemiah means neither "Excellency" nor "palace eunuch," but is a nickname meaning "the circumcised." (German)

(1986) "Focus on Nehemiah. *Biblical Viewpoint* 20(2):6–63.

Presents various themes and practical applications from the book of Nehemiah.