

ANNOTATED BIBLIOGRAPHY ON  
OBADIAH

Coughenour, Robert A. (Hope Col.) "A view of value from a servant of yahweh." Reformed Review, 1971, 24(3), 119-123.

Abstract: The book of Obadiah has been misunderstood and depreciated by many critics. The prophet, whose name means Servant or Worshipper of Yahweh, stresses one theme-the denunciation of Edom, the "bitter brother of Israel." Edom would be destroyed while Israel would be restored. The value of the book is seen in its description of (1 ) Obadiah as a worshipper of Yahweh; (2) the aloofness of Edom from its brother Israel when the latter stood in great need; and (3) the faith of the prophet as he views God's ultimate vindication of his people. abstractor EHM

Di Marco, Angelico. "Der chiasmus in der bibel 1. Teil." Linguistica Biblica, 1975, 36, 21-97.

Abstract: A contribution to a "structural stylistics" of the Bible by analyzing all cases of chiasm which have been claimed by scholars. First part of a German translation of a work first published in Italian, containing citation and short theoretical comments on chiasms appearing in Genesis to Obadiah. (German)

Lillie, James R. (Redeemer Luth. Church, DeSoto, MO) "Obediah-acelebration of god's kingdom." Currents in Theology and Mission, 1979, 6(1), 18-22.

Abstract: This exilic prophet insisted that kingship still belonged to Yahweh, and so God's enemies would be decimated and his people vindicated and restored. Obadiah had passionate feelings about the Edomites, but he trusted God enough to have hope on the basis of God's still hidden kingship. abstractor RWK

McCarter, P. Kyle (U. of Virginia) "Obediah 7 and the fall of edom." Bulletin of the American Schools of Oriental Research, 1976, 221, 87-91.

Abstract: Obadiah is an important but controversial source for the last days of Edom. The word mazor has been translated "wound" or "trap," but it is derived from the verb "to be a stranger or foreigner." The translation "they have established a place of foreigners in your stead" commends the book to traditional and original oracles deriving from the 5th cent. BC. abstractor WW

Ogden, Graham S. (Taiwan Theol. Col., Taipei) "Prophetic oracles against foreign nations and psalms of communal lament: the relationship of psalm 137 to jeremiah 49:7-22 and obadiah." Journal for the Study of the Old Testament, 1982, 24, 89-97.

Abstract: Argues that John Hayes' claim (JBL, 1968, 87:87) that there were links between prophetic pronouncements of judgment against foreign powers with psalms of national lament is borne out by a consideration of Jer 49:7-22 and the book of Obadiah as prophetic responses to the lament voiced in Ps 137 as Israel gave vent to its feelings about earlier

Edomite treachery. abstractor NH

Robinson, Robert B. (U. of Missouri) "Levels of naturalization in obadiah." JSOT, 1988, 40, 83-97.

Abstract: Seeks a synthesis which naturalizes all the levels of the text of the book of Obadiah. Concludes that in some ways the relationship between the mimetic and non-mimetic levels is the key to the thematic synthesis of Obadiah's vision. abstractor NH

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