

ANNOTATED BIBLIOGRAPHY ON
ZEPHANIAH

Carmignac, Jean (Paris) "Vestiges d'un pesher de malachie? (Fragments of a pesher of malachi?)" Revue de Qumran, 1963, 4, 97-100.

Abstract: -Several fragments are described by J. T. Milik (Discoveries in the Judaean Desert, III, I, 180) as a "writing with citations from Malachi." An analysis of Fragments 1-4 and 10 reveals a quotation of Malachi 1: 14a with an interpretation. Does not this indicate it be a pesher like the ones of Hosea, Micah Nahum, Habakkuk and Zephaniah already identified? Footnotes. (French)

Cathcart, Kevin J. (U. Col., Dublin, Ireland) "Boset in zephaniah 3:5." Journal of Northwest Semitic Languages, 1984, 12, 35-39.

Abstract: Deals with the problematic last two cola of v. 5 in Zephaniah 3. Maintains that the reading ka'or on the basis of the Targum and the Peshitta instead of the MT la'or is not justified. The 'or is to be taken as "dawn, daybreak" (Judg 19:26) and the lamed functions like that in labboqer "in the morning", so that la'or means "at dawn, at daybreak". Boset in the final colon, which is usually rendered "shame" (from 1 bws "be ashamed"), is to be interpreted as "delay", derived from II bws, "delay, tarry, remain." abstractor PAK

Christensen, Duane L. (Amer. Bap. Sem. & Grad. Theol. Union, Berkeley, CA) "Zephaniah 2:4-15: a theological basis for Josiah's program of political expansion." Catholic Biblical Quarterly, 1984, 46(4), 669-682.

Abstract: The historical setting of Zeph 2-3 is the reign of Josiah, probably before or during the early stages of his great religious reform in 622/21. The focus of attention in Zephaniah is not the judgment of Israel per se, but the vindication of Yhwh and the restoration of a righteous remnant as the true people of Yhwh. Zephaniah moves beyond the events of history to eschatology. The Divine Warrior of all nations will accomplish his purposes through "a people humble and lowly, who seek refuge in the name of Yhwh." abstractor RRM

Donner, Herbert (Tubingen U.) "Die schwellenhupfer: beobachtungen zu zephania 1,8f. (Those who leap over the threshold: observations on zephaniah 1:8f.)" Journal of Semitic Studies, 1970, 15(1), 42-55.

Abstract: Form-critical notes on these verses followed by a detailed philological study of the Hebrew words translated "leap over the threshold." Sees the concept of the threshold in the light of the story of Dagon's broken image (I Samuel 5: 2-5), the sanctity of the threshold among modern Arabs, and the archaeological evidence from Mesopotamia. (German)

Gordon, Robert P. (U. Glasgow, Scotland) "The targum to the minor prophets and the dead sea texts: textual and exegetical notes." Revue de Qumran, 1974, 8(31), 425-429.

Abstract: Notes in relation to Nahum 1:5; 2:8; 3:6; Habakkuk 1:10; Zephaniah 3:10; and Zechariah 12:6 are given. abstractor SJS

Gozzo, Serafino M. "Il profeta sofonia e la dottrina teologica del suo libro (the prophet zephaniah and the theological teaching of his book)." Antonianum, 1977, 52(1), 3-37.

Abstract: Considers the prophet Zephaniah in the context of his age and his activity through an analysis of his book and his teaching as expressed in his doctrine of the judgment on the day of Yahweh. He pays special attention to Zephaniah's doctrine of the anawim (the poor) in 2:1-3, and the ani wadal (the poor and humble) in 3:11-13. (Italian) abstractor
DJH

Hoffman, Yalr (U. of Tel-Aviv, Ramat-Aviv, Israel) "The day of the lord as a concept and a term in the prophetic literature." Zeitschrift fur die Alttestamentliche Wissenschaft, 1981, 93(1), 37-50.

Abstract: The phrase "the day of the Lord" should be studied diachronically. When Amos used it to describe a theophany, it had not yet become a technical term. Zephaniah was the first to use it in a definite eschatological sense, and from then on it was never used except in eschatological contexts. Similar phrases are variations on the eschatological term, though they are used in both eschatological and non-eschatological scriptures. abstractor
RWK

Lohfink, Norbert (Philosophisch-Theologische Hochschule Sankt Georgen, Frankfurt, Germany) "Zephaniah and the church of the poor." Theology Digest, 1985, 32(2), 113-118.

Abstract: Considers Zephaniah the place to begin any discussion of the "church of the poor" (Third World). Zephaniah, similar to other 8th cent. BC prophets, inverts the expectation of the "Day of Yahweh;" Yahweh's judgment will also come upon Israel. But Zephaniah introduces a new element--not destruction but newness, and not only for Israel but also for the nations. Yahweh's eschatological community will consist of the "poor of Yahweh," a community in which there will be no more exploitation or oppression. Includes a careful structural analysis of Zephaniah. Digest of the German article: Zephaniah und das Israel der Armen, in Bibel und Kirche, 1984, 3(3):100-108. abstractor GL

Olivier, J. P. J. (Stellenbosch, S. Africa) "A possible interpretation of the word siyya in zeph. 2:13." Journal of Northwest Semitic Languages, 1980, 8, 95-97.

Abstract: The occurrence of such a great number of maledictions in Zephaniah similar to those by the Deuteronomist and his school, and which also have close parallels to the vassal treaties of the first millennium might just indicate that siyya' kammidbar may be interpreted as referring to the wild beasts/demons of the desert. abstractor FCF

Rimbach, James A. (Concordia Luth. Ch., Pullman, WA) "Those lively prophets-zephaniah ben-cushi." Currents in Theology and Mission, 1980, 7(4), 239-242.

Abstract: The prophet Zephaniah's context was set by the decline of Assyrian power, and his message was that the Day of Yahweh threatened Judah and a whole string of other people in surrounding nations. Zephaniah also foretold that a purified remnant would survive the time of testing and live out the ideal of Yahweh's people. The prophet and his

modern interpreters call all people of God to account, to change, and to faith. abstractor
RWK

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