

ANNOTATED BIBLIOGRAPHY ON CHRONICLES

Abulafia, Anna Sapir. (1982) "THE INTERRELATIONSHIP BETWEEN THE HEBREW CHRONICLES ON THE FIRST CRUSADE. *J of Semitic Studies* 27(2):221–239.

Analyzes the interrelationship between the three Hebrew Chronicles of the First Crusade. Concludes that they are directly dependent on each other. Chronicle I is a compilation of II and III and other sources. I and III are anonymous; II was written by Eliezer ben Rabbi Nathan. I was written between 1140 and 1146, II before 1146 and before I; III is contemporaneous with the persecutions of the First Crusade.

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.

Adamo, David (1984) "TRANSLATING HEBREW OLD TESTAMENT BOOK TITLES INTO THE YORUBA LANGUAGE OF NIGERIA. *Bible Translator* 35(4):418–424.

OT book titles are meaningless transliterations or wrong translations in Yoruba Scriptures. Suggested alternatives for Genesis through Deuteronomy, Chronicles and Psalms emphasize meaning. Older conservative church leaders resist new translations made by young scholars.

Adler, William. (1990) "The Origins of the Proto-Heresies: Fragments from a Chronicle in the First Book of Epiphanius' Panarion. *Journal of Theological Studies*, 41(2):472-501..

The chronological notices in Epiphanius' Panarion show that while the influence of Eusebius' Chronological Canons is unmistakable, Epiphanius often reverts to a chronographic tradition earlier than Eusebius, and apparently influenced by the chronicles of Julius Africanus. There are other times in which he represents a tradition independent of both, and conforming more closely to the post-Eusebian tradition best reflected in the Byzantine chronographers. Reconstructs portions of the chronicle that seem to have served as the basis for Epiphanius' treatment of archaic history and the proto-heresies that he alleges arose during that time. RAT

Alexander, Edward (1972) "A DIALOGUE OF THE MIND WITH ITSELF—CHAIM GRADE'S QUARREL WITH HERSH RASSEYNER. *Judaism* 21(4):392–404.

First of four articles in a symposium on 'Literature and the Jewish Crisis.' Since Auschwitz the 400 year argument is settled—Thackeray vs. Swift. Swift was right, and thus the novel has declined. Grade's biographical short story chronicles meetings in 1937, 1939, and 1948 between partisans in this debate on the nature of man. The liberal who boasts that living with doubt is heroism must accept even doubt of this proposition; but he rejects the lumping together of atheistic humanists with murderers. The conservative argues that secularized Jews suffered and died pointlessly.

Allen, Leslie C. (1988) "Kerygmatic Units in 1 & 2 Chronicles. *J for the Study of the Old Testament* 41:21–36.

Suggests that rhetorical criticism points to the units of material in 1 & 2 Chronicles being composed on homiletic lines, in order to present a series of self-contained messages in literary form.

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.

Altink, Willem (1984) "I CHRONICLES 16:8–36 AS A LITERARY SOURCE FOR REVELATION 14:6–7. *Andrews University Semitic Studies* 22(2):187–196.

Develops the literary dependence of the Revelation passage in 1 Chronicles on the basis of four Greek key words occurring in the LXX of the Chronicles passage, noting their use and the structural framework. Draws theological conclusions based on the focus found in both 1 Chronicles and Revelation on the ark of the covenant thereby relating to the covenant concept and the commandments as a basis for judgment.

Altink, Willem (1986) "Theological Motives for the Use of I Chronicles 16:8–36 as Background for Revelation 14:6–7. *Andrews University Semitic Studies* 24(3):211–221.

The two passages both make reference to the covenant as represented by the ark of the covenant. David's thanksgiving relates to bringing the ark to Jerusalem; the angelic proclamation of the Revelation passage refers to the ark in the "temple in heaven." Theologically the ark relates to both the law and redemption (containing the tables and covered by the mercy seat). Hence such theological concepts as redemption, law, glory, fear, judgment, worship, and creation find expression. Moreover five basic components of the ancient covenant formularies turn up in both passages. Also in Rev 14:6–7 the details have been broadened from a local to a universal scale.

Amit, Yairah (1984) "THREE VARIATIONS ON THE DEATH OF SAUL. *Beth Mikra* 100:92–102.

There are three different stories of the death of Saul: (1) 1 Sam 31, (2) 2 Sam 1:4–10 (as told by the Amalekite), and (3) 1 Chron 10. Each story points to a writer or redactor with different motives and attitudes relating to the story of Saul's death. Chronicles is interested in painting Saul as a sinner, in black and white. The version in 1 Sam 31 presents Saul as a hero, honored by those who served him, with his last wish also honored. The version in 2 Sam 1:4–10 brings in the image of an Amalekite in order to allude to the sin of Saul (1 Sam 15). (Hebrew)

Anderson, Arthur A. (1975) "A CALL FOR INTERPROFESSIONAL ECUMENISM. *J of Religion and Health* 14(3):177–183.

Reports the experiences of a psychiatrist in coming to feel that ministers and psychiatrists can validly work together. Chronicles his increasing activity in relating to religious groups and clergymen. Notes the special skills and backgrounds of clergymen in dealing with persons with problems.

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 term; 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)

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.

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) "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.

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 (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 (1982) "'SEEKING YAHWEH' AND THE PURPOSE OF CHRONICLES. *Louvain Studies* 9(2):123–141.

The theological purpose or message of Chronicles is to be discovered through tracing the motif or instruction "to seek the Lord." This terminology is found throughout Chronicles. Because this formula is absent from the Deuteronomistic history, the main source for the Chronicler, it is attributable to the Chronicler himself.

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 monarchial history in the late Second Temple period and was therefore seen as more authoritative.

Benson, Bruce E. (1985) "Erasmus and the Correspondence with Johann Eck: A Sixteenth-Century Debate over Scriptural Authority. *Trinity J* 6NS(2):157–165.

Chronicles and critiques the correspondence between the two minds as they disagree over, among other things, biblical inerrancy. It was the publication of Erasmus's *Novum Instrumentum* and some of his statements that led to the interaction. DDU

BLAIR, E. P. (1959) "RECENT STUDY OF THE SOURCES OF MATTHEW. *J of Bible and Religion* 27:206–210.

Portion of MS to be published in 1960, *Matthew's Portrait of Jesus* (Abingdon). Chronicles the revival of interest in and criticism of the two-document hypothesis, chiefly among Roman Catholic scholars. Analyzes the works of Dom B. C. Butler, L. Vaganay, and Pierson Parker. Sets against this line of thought a more liberal Roman Catholic strain represented by J. Levie, J. Schmid, and A. Wikenhauser. The priority of Mark, though challenged, has withstood any assaults thus far and seems to be able to withstand future criticism.

Bowers, Marilyn (1971) "WOMEN'S LIBERATION: A CATHOLIC VIEW. *Theology Today* 28(1):24–35.

Chronicles the stages in the secular feminist movement since 1920 and contrasts it to papal pronouncements reflecting on the status of women which touch upon the future of religious orders, communication with youth, ordination and the concept of personhood.

Braun, Roddy (1976) "SOLOMON, THE CHOSEN TEMPLE BUILDER: THE SIGNIFICANCE OF 1 CHRONICLES 22, 28, AND 29 FOR THE THEOLOGY OF CHRONICLES. *J of Biblical Literature* 95(4):581–590.

In the chapters he has drafted as a linkage between those portions of his history dealing with David and those dealing with Solomon, the Chroniclers primary objective has been to portray Solomon as the divinely chosen temple builder. He has accomplished this objective by his use of the concept of rest, by modeling his account after the account of Joshua's commissioning, and by his application of the concept of election to Solomon. The consistency and thoroughness with which the Chronicler has pursued his objective suggest strongly that this fact ought not be ignored in considering the audience, purpose, and extent of the Chroniclers work.

Braun, Roddy L. (1977) "A RECONSIDERATION OF THE CHRONICLER'S ATTITUDE TOWARD THE NORTH. *J of Biblical Literature* 96(1):59–62.

Presents evidence that the position of the author of Chronicles toward the north was not nearly so negative as commonly assumed. Assuming that Judah's position toward her neighbors became more severe as years passed, suggests that Chronicles ought to be dated earlier rather than later than those passages.

Braun, Roddy (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 of emphasis may be seen in the treatment 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.

Braun, Roddy L. (1973) "SOLOMONIC APOLOGETIC IN CHRONICLES. *J of Biblical Literature* 92(4):503–516.

For the Chronicler, Solomon is, like David, a king by divine choice; greeted with the unanimous support of all Israel; and dedicated wholeheartedly to the cult. Like David, he ends his long reign, as he had begun it, in peace and prosperity. But Solomon surpasses David in that, unlike his father, he is the divinely chosen temple builder. Moreover, in keeping with the added significance accorded to Solomon as temple builder, the Chronicler presents Solomon even more consistently as one who, from first to last, was completely faithful to Yahweh.

Bronkhorst, A. J. (1983) "A TRIBUTE TO DR. MARCEL PRADERVAND. *Reformed World* 37(8):275–277.

Chronicles the life and influence of a pioneer in the WCC and General Secretary of the World Presbyterian Alliance, now the World Alliance of Reformed Churches.

Brooke, George J. (1989) "Psalms 105 and 106 at Qumran. *Revue de Qumran*, 14(2):267-292..

The debate between J. A. Sanders and P. W. Skehan over the "canonicity" of 11QPs^a, its order and its added psalms was at an impasse, but three recent publications break that impasse, showing that calendar and superscriptions can be criteria for rearranging poetic contents of Psalms 105 and 106, which are dependent on 1 Chronicles 16. At Qumran two manuscripts have 105 but do not follow it with 106, a more negative Levitical psalm. The Essenes at Qumran may have put the psalter together. SJS

Bryant, M. Darrol. (1971) "THE WORLD ENCOUNTER OF LUTHERAN YOUTH, OR STILL PART OF THE PROBLEM? *Lutheran World* 18(1):22–39.

Chronicles the involvement of youth (18–25) as full participants in the Fifth Assembly of the Lutheran World Federation (LWF) in France and the background to it, the World Encounter of Lutheran Youth (WELY). The plans for WELY in Brazil raised questions not within the context of present accepted institutional relationships but rather in response to God's suffering in the world. A final statement of WELY called for a radical reorientation of LWF's work. At the Assembly youth were heard but ignored. At times the youth were caught up in the game of organizational house-keeping. The legitimacy of LWF is questioned from several sides.

Carder, Murial M. (1987) "Journey into Understanding Mentally Retarded People's Experiences Around Death. *J of Pastoral Care* 41(1):18–31.

Chronicles changes in dealing with the deaths of mentally retarded patients at Oxford Regional Centre (ORC). Mentally retarded people's thoughts and feelings about death are similar to those of normal people. Expression is first and foremost concrete. Symbolism, ritual, and active participation are therefore important. The guilt feelings, grief, and loss of residents, as well as staff and relatives, are to be noticed and served.

Chazan, Robert (1984) "THE DEEDS OF THE JEWISH COMMUNITY OF COLOGNE. *J of Jewish Studies* 35(2):185–195.

Studies the destruction of Rhineland Jewries during the Spring months of 1096, specifically the destruction of Cologne Jewry, which differs somewhat from the details of the catastrophe in Worms and Mainz, and the unique style in which their saga is recounted. Examines two of the three Hebrew First Crusade chronicles, published with a German translation. These two compositions refer to the fate of Cologne Jewry, and were composed by R. Eliezer B. Nathan and A. Speyer Jewish author of the 1170's.

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)

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.

Crown, Alan D. (1972) "NEW LIGHT ON THE INTER-RELATIONSHIPS OF SAMARITAN CHRONICLES FROM SOME MANUSCRIPTS IN THE JOHN RYLANDS UNIVERSITY LIBRARY OF MANCHESTER: I. *Bulletin John Rylands Library* 54(2):1–32.

On the basis of evidence presented by manuscripts in the Rylands library, it seems possible to examine the relationship to each other of the whole group of Samaritan Chronicles and to indicate a substantially more detailed reconstruction of the history of these versions than had previously been presented. Crucial is the dependence of the Arabic versions (Chronicles IV) on Chronicles II, a Hebrew type. The Arabic versions of the Sopher Yehoshua and Abu'l Fath's Chronicle (=Macdonald's Chronicles IV and VI) are thoroughly analyzed. What appears to be the history of the transmission of the Sopher Yehoshua is presented, but it is observed that the evidence does not permit precise chronological definitions. There were evidently several recensions of Sopher Yehoshua.

Crown, Alan D. (1972) "NEW LIGHT ON THE INTER-RELATIONSHIPS OF SAMARITAN CHRONICLES FROM SOME MANUSCRIPTS IN THE JOHN RYLANDS UNIVERSITY LIBRARY OF MANCHESTER: II. *Bulletin John Rylands Library* 55(1):33–58.

The evidence indicates not merely a common source for the Gaster and Luncz versions of the Sopher Hayamim, but that the Luncz version was drawn directly from the Gaster versions. Rejects the possibility that the Sopher Hayamim published by Gaster is a forgery, believing that it is either a source or translation of the Sopher Yehoshua or drawn from it. Presents evidence for the priority of Hebrew over Arabic versions. Concludes that the J texts seem to have been fossilized into the Sopher Hayamim not later than the 12th century when the Arabic versions were evidently circulating freely. The Hebrew text closely resembles the source postulated for the Arabic.

Cully, Iris (1984) "CONTINUITY WITHIN CHANGE: RELIGIOUS EDUCATION AS A CALLING. *Religious Education* 79(1):29–36.

Chronicles changes in her life: personal, denominational and professional. Within the changes there has been continuity: commitment to the vocation of religious education within the life of the church. From volunteer Sunday school teacher to professional director of religious education, writer, graduate student and theological school teacher there is a straight line.

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

The problem set forth in this monograph is whether it is possible to reconstruct the boundary of Ephraim and

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

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

Demsky, Aaron. (1986) "The Clans of Ephrath: Their Territory and History. *Tel Aviv*; 1987 13/14(1):46–59.

Discusses the ethnographic and historical inferences that can be gleaned from the biblical genealogies of 1 Chronicles 1–9 regarding the Ephrathite clan of Judah. The region of Ephrath appears to have extended from Bethlehem to the Sorek Valley, and as far south as Gedor (about half way to Hebron). DDo

Demsky, Aaron. (1971) "THE GENEALOGY OF GIBEON (I CHRONICLES 9:35–44): BIBLICAL AND EPIGRAPHIC CONSIDERATIONS. *Bulletin of the American Schools of Oriental Research* 202:16–23.

Charts the two dimensional genealogy of Gibeon, found in two versions, I Chron. 8:29–40 and I Chron. 9:35–44. Considers the latter to be the older of the two recensions. Proposes to read the difficult gdd/r of the inscribed jar handles from Gibeon as gdr, and along with nr' of the same inscriptions are to be identified with two Gibeonite clans Gedor and Ner. The scribes of Gedor followed the formula: destination i.e. gb'n; provenance (or family) i.e. gdr, owner i.e. 'zryhw. Their colleagues from Ner inscribed the wine jar handles at times with the owner's name before the destination. This reflects a system of administrative record keeping prevalent in ancient Israel.

Devreux, E. J. (1990) "Empty Tuns and Unfruitful Grafts: Richard Grafton's Historical Publications. *Sixteenth Century Journal*, 21(1):33-56..

Changes of the Tudor accession caused a reassessment of English history. Two writers met in a battle of books in the 1560s. Richard Grafton attempted to replace a notoriously bad abridgement with An abridgement of the Chronicles of England. He came into conflict with John Stow's A summarie of Englyshe chronicles, an abridged summary of Grafton's work. When Grafton attacked Stow in a new abridgement, an argument about correctness and the purpose of history began, and was carried on until 1573. MJH

DeWaard, Jan. (1976) "BULLETIN OF THE OLD TESTAMENT. *Bible Translator* 27(3):341–349.

A report on 5 current OT projects. (1) The Hebrew sentence, summarizing a monograph by Francis I. Andersen of 1974. (2) Reviews new commentary on the Book of Ruth, by Edward F. Campbell in the Anchor Bible series. (3) A review of the articles published in 1974 by Harry M. Orlinsky in *Essays in Biblical Culture and Bible Translation*. (4) A discussion of the work by Leslie C. Allen (1974) on the Greek text of Chronicles. (5) A review of a work on the text of the Septuagint by D. W. Gooding and Peter Walters.

Dewey, Bradley R. (1971) "GREGOR MALANTSCHUK: KIERKEGAARD'S "SERVING INTERPRETER". *Religion in Life* 40(1):74–84.

A biographical sketch of the life of Gregor Malantschuk chronicles how one born in a Ukranian village came

to receive a doctor's degree from the U. of Berlin and eventually establish a reputation writing about Kierkegaard in Danish.

Di Marco, Angelico (1976) "DER CHIASMUS IN DER BIBEL 2. TEIL. *Linguistica Biblica* 37:49–68.

Analyzes all cases of chiasmus which have been claimed by scholars. Part 2 covers Jonah to Malachi, Megilloth, Ezra to 2 Chronicles, and Job, Proverbs, as well as Judith, Sirach, and Wisdom. Combines short theoretical reflections with a listing of all proposed chiasms which have come to the attention of Di Marco. (German)

Dillard, Raymond B. (1984) "REWARD AND PUNISHMENT IN CHRONICLES: THE THEOLOGY OF IMMEDIATE RETRIBUTION. *Westminster Theological J* 46(1):164–172.

The Chronicler's adherence to a theology of immediate retribution provides his dominant compositional technique, particularly formative in his reshaping of the history of Judah after the schism. Retribution theology refers to the author's apparent conviction that reward and punishment are not deferred, but rather follow immediately on the heels of the precipitating events. For the Chronicler sin always brings judgment and disaster, while obedience and righteousness yield the fruit of peace and prosperity. Even a cursory reading of the text reveals the contours of the writer's convictions; they are both (1) specifically articulated and (2) demonstrated in his reshaping of narrative.

Dillard, Raymond (1980) "THE REIGN OF ASA (2 CHRONICLES 14–16): AN EXAMPLE OF THE CHRONICLER'S THEOLOGICAL METHOD. *J of the Evangelical Theological Society* 23(3):207–218.

In addressing chronological problems connected with the Chronicler's description of the reign of Asa, one must recognize that solutions such as those of Thiele may not be adequate and there must be an honest attempt to deal with the issue of inerrancy. This may involve consideration of the ancient Near Eastern mindset, the presumed sources of the Chronicler, and the matter of dischronologization. Perhaps there are factors at work which permit discrepancies to stand and which preserve historical inerrancy of the biblical account at the same time.

Dimant, D. Strugnell, John. (1990) "The Merkabah Vision in Second Ezekiel (4Q3854). *Revue de Qumran*, 14(3):331–348.

Publishes fragment 4 of 4Q385, one of four or more copies of a work now known as Second Ezekiel. Fragments 2 and 3 appeared in RQum, 1988, 13(1–4):45–58. Gives transcription, notes, translation and commentary on the photographic plate. The author interprets the Merkabah Vision of Ezekiel 1 by (1) omitting repetitions and redundancies; (2) substituting non-biblical for biblical terms; (3) simplifying the description and sequence of events; (4) adding brief interpretations; and (5) using parallel texts such as Ezekiel 10, Isaiah 6 and 2 Chronicles 3. The Merkabah Vision became a tradition in Judaism. SJS

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.

Dirksen, P. B. (1985) "DE TEKSTCRITISCHE BENADERING VAN KRONIEKEN. *Nederlands Theologisch Tijdschrift* 39(3):177–185.

One should be very cautious in emending the text of Chronicles on the basis of Samuel/Kings and some other OT portions used by the Chronicler. The Chronicles text critic is not to restore the original text of the Chronicler's text but the original text of the book of Chronicles itself, including erroneous deviations from the

source taken over by the Chronicler from his Vorlage or introduced by himself. The only exceptions are those cases where the Chronicler erroneously wrote something different from what he himself must have meant to write. (Dutch)

Donelson, Lewis R. (1987) "Cult Histories and the Sources of Acts. *Biblica* 68(1):1–21.

Luke used the approach of a typical Graeco-Roman historian in writing Luke-Acts. He sought various oral legends, reminiscences, rumors, and eyewitness accounts, and consulted several written local histories. In this process, he contacted major cities and churches involved in the story, in addition to as many eyewitnesses as possible, as he himself states in Luke 1:1–4. The book of Acts is based on the memories and chronicles of Christians and churches actually involved in the events it records.

Donnelly, William J. (1989) "Righting the Medical Record: Transforming Chronicle into Story. *Soundings* 72(1):127–136.

Distinguishes between an HPI (history of present illness) which is chronicle and one which is story. The first is merely a chronological arrangement of events and facts related to the physical world, while the latter includes more of the subjective experience of illness, especially what the patients know and feel about their illness or disability. Construing medical narratives as stories rather than chronicles facilitates empathy in care givers and improves the relationship of physician and patient.

Dorsey, David A. (1985) "Another Peculiar Term in the Book of Chronicles: MeSILLA, "Highway"?" *Jewish Quarterly Review* 75(4):385–391.

Suggests that the Hebrew term mesilla may have a secondary meaning, via Akkadian, of a type of gate, which would fit the context of 1 Chr 26:16,18; 2 Chr 9:11.

Dumbrell, William J. (1984) "THE PURPOSE OF THE BOOKS OF CHRONICLES. *J of the Evangelical Theological Society* 27(3):257–266.

It is the burden of the Chronicler that the disappointments of the post-exilic period must not be permitted to cloud the hopes that the prophetic movement of the exilic and postexilic periods had promoted. He was a theologian of eschatological enthusiasm who refused to give up on the promises to Israel, the disappointments stemming from the failure of the Ezra-Nehemiah reforms notwithstanding.

Duvshani, Menachem (1978) "THE DYNAMIC CHARACTER OF THE BOOK OF NUMBERS. *Beth Mikra* 24/1(76):27–32.

Discusses the intermingling of literary forms in Numbers. All genres are represented: narrative, poetry, prayers, historiography, prophecy, law, parable, chronicles, lists of journeys, sacrifices, border delineation. In contrast to Exodus and Deuteronomy, it does not contain large sections of stories in succession. There are transitions to other genres. A major recurrent theme is that of rebellion. Another is desire and jealousy. Long time processes (the passing of 38 years and the death of a generation) are expressed by the repetition of words. (Hebrew)

Edelman, Diana. (1988) "The Asherite Genealogy in 1 Chronicles 7:3–40. *Biblical Research* 33:13–23.

Examines the frequent biblical references to a detailed genealogy of the tribe of Asher, and isolates three independent strands, to be dated late 10th cent., end of 7th cent., and post-exilic. All three are to be associated with the Asherite enclave in the southern Ephraimite hill-country adjoining Benjamin, and not with the traditional tribe of Asher in NE Galilee.

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

Seeks to locate the cities of Manasseh on the basis of passages in Joshua, Chronicles and the Samaria ostraca.

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

Ehrlich, H. (1982) "THE FAMILY OF THE MATRITES AND THE GIBEONITES *Beth Mikra* 91:266–269.

The name Matri does not occur anywhere else in the Bible as a Benjaminite family name. However, emendations to bikri are not acceptable. Hirbet-al-Matari, close to el-Jib (Gibeon), preserves the family name. From Chronicles it is possible to reconstruct that Saul's family had to move from their original residence at Gibeon. The reason is connected with the events in Judges 19–21. After the massacre of Benjaminites, the Gibeonites moved into their villages. Saul's destruction of the Gibeonites (2 Sam 21:1) is related to this: it was intended to permit Benjaminites to return to their original land. Derives Matri from ntr 'guard', a reference to Saul's guarded, taciturn nature. (Hebrew)

Eskenazi, Tamara C. (1988) "The Structure of Ezra-Nehemiah and the Integrity of the Book. *Journal of Biblical Literature*, 107(4):641-656..

Explicates Ezra-Nehemiah's distinctive structure by focusing on one aspect—the lists of people. These lists, often sources of exasperation, are an important key to the structure and meaning of Ezra-Nehemiah. The lists shape the book, affirm its integrity, help differentiate the book from Chronicles, and express a major theme: the shift away from individual heroes to the centrality of the people as a whole. Illustrates a coherence to Ezra-Nehemiah that renders a connection to Chronicles unnecessary and less plausible. WSS

Eskenazi, Tamara C. (1986) "The Chronicler And The Composition Of 1 Esdras. *Catholic Biblical Quarterly* 48(1):39–61.

1 Esdras is a distinct composition by the Chronicler, i.e., by the persons, circle, or school responsible for the Book of Chronicles. This "author" who used Samuel/Kings as his major source for the history of preexilic Israel in the Book of Chronicles, used Ezra-Nehemiah as his major source for the history of postexilic Israel in 1 Esdras. As such, 1 Esdras is indeed compiled from Ezra-Nehemiah, but by the Chronicler. It is not, however, a fragment out of the larger unity; it is rather a discrete book by the Chronicler, reflecting the same point of view that Chronicles does.

Eskenazi, Tamara C. (1990) "Exile and the Dreams of Return *Currents in Theology and Mission* 17(3):192-200.

Exile means to have a home and know that it has been taken over by enemies, to know where home is and also to know that you cannot go back. Israel in exile longed for a place where it could be related to God and to community. The Hebrew Bible ends with 2 Chronicles, with Israel dreaming on the brink of the return. She knew she could go back, but that she would never be fully at home again.

Esser, Hans H. (1981) "ECUMENICAL CELEBRATION IN CONSTANTINOPLE. *Reformed World* 36(8):342–344.

Chronicles the celebration of the 1600th anniversary of the Second Ecumenical Council (381) held June 5–9 in Istanbul.

Estes, Daniel J. (1991) "Metaphorical Sojourning in 1 Chronicles 29:15. *Catholic Biblical Quarterly*, 53(1):45-49..

The points of verbal similarity between the concept of spiritual sojourning and Platonic idealism encouraged Philo and early Christian writers to focus on it. The metaphor of sojourning in 1 Chr 29:15, however, is more appropriately linked with the wandering of foreigners in the ancient world. Sociopolitical sojourning is to the pious mind analogous to the unassimilated character of the righteous individual living in a world estranged from

God. MSM

Farrelly, T. M. (1975) "A NEW GENERATION SEEKS A FAITH TO LIVE BY: RELIGIOUS EDUCATION IN KENYA. *Religious Education* 70(1):54–69.

Chronicles the program for religious education in Kenya in the schools of Kenya—a model for other countries. The curriculum from primary school through university does not pretend to answer all questions but seeks to give young people an attitude and a set of values for life in God's world.

Fischer, Georg (1984) "DIE REDEWENDUNG DBR CL-LB IM AT-EIN BEITRAG ZUM VERSTANDNIS VON JES 40, 2. *Biblica* 65(2):244–250.

Most scholars understand the expression "speak to the heart" as love language. But a study of the ten passages in which this phrase occurs shows that such is not the case. In 1 Sam 1:13 it means "to speak to oneself." In Gen 50:21; 2 Sam 19:8; 2 Chron 30:22; 32:6, the idea is "to encourage." In Gen 34:3; Judg 19:3; Ruth 2:13; Hos 2:16; and Isa 40:2, its thought is "to comfort." In all these passages except those in Chronicles and Ruth, it has the added meaning "to seek forgiveness, to grant forgiveness." (German)

Galil, Gershon. (1990) "The Pre-Davidic Period in Chronicles. *Zion*, 55(1):1- 26..

Reexamines two main questions: to what extent is the description of the pre-Davidic period in Chronicles different from that presented in the Pentateuch and the Former Prophets; and what is the significance attached by the Chronicler to the central events in the period prior to the coronation of David? (Hebrew) MIK

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

Contents 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.

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)

Glynn, Laura (1984) "Quinchuqui: A Case Study On Rural Poverty In Ecuador. *Transformation* 1(2):13–15.

Chronicles as an example of institutionalized violence a struggle by Indians of Quinchuqui to buy the land on which they worked without pay under the hacienda system. Despite the 1973 Agrarian Reform Law it took six years of physical struggle and legal and bureaucratic process to transfer the land to the campesinos.

Goetz, Joseph W. (1973) "SATAN AND THE OCCULT IN CONTEMPORARY SOCIETY. *Dialog* 12(4):272–278.

Chronicles reactions to an encounter with a woman in Cambridge, England, who claimed to be a witch, to the renewal of interest in the occult in the West, to Pope Paul's address The Devil's Place, and suggests appropriate Christian responses. Those who have rejected ultimate evil are blind to the medieval concept of hell as a place of accidia, utter boredom.

Graham, M. Patrick (1985) "A CONNECTION PROPOSED BETWEEN II CHR 24, 26 AND EZRA 9–10. *Zeitschrift für die Alttestamentliche Wissenschaft* 97(2):256–258.

2 Chr 24:26 identifies the assassins of Joash with the countries of Ammon and Moab (per contra 2 Kgs 12:22). Since this information was drawn from Ezra 9–10, it is not historically reliable and it indicates that the books of Chronicles were composed after the book of Ezra.

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.

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.

GREENFIELD, JONAS, (1964) "NEBUCHADNEZZAR'S CAMPAIGN IN THE BOOK OF JUDITH. *Bulletin of the Israel Exploration Society* 28:204–8.

An effort to identify 'Nebuchadnezzar' mentioned in the book of Judith 1-3. The author of Judith used material based on the Babylonian Chronicles, and referred to a Neo-Babylonian king.

Gregoire, Chretien. (1969) "LES ORIGINES DE L'ABBAYE D'ORVAL (The Origins of the Abbey of Orval). *Revue d'Histoire Ecclesiastique* 64(3/4):756–807.

While founded in 1070 its history was not written before the 16th cent. The works of Richard of Wasseborough, Jean of Anly, Christopher Brower, Jean Bertels, and Chrysostom Henriquez serve as the basis for all later works. Richard and Jean base themselves on two ancient chronicles but Brower presents us with a text written in 1124 for some information. The original monks came from Calabria. (French)

Gutwirth, Eleazar (1984) "The Jews in 15th Century Castilian Chronicles. *Jewish Quarterly Review* 74(4):379–396.

Jewish events were significant for the 15th cent. Castilian chronicles only to the extent that they conformed to ideal literary or political patterns of the day. The chroniclers were not using their works as vehicles for an expression of their own original ideology about the Jews.

Hacker, J. (1979) "NEW CHRONICLES ON THE EXPULSION OF THE JEWS FROM SPAIN, ITS CAUSES AND RESULTS. *Zion* 44(1–4):201–228.

Publishes two sources written close to the expulsion by persons driven from Spain. Discusses new information that emerges regarding Alfonso DeLa Caballeria, the Royal Vice-Chancellor, and the attitudes of Jewry towards royalty, as well as the Jewish comprehension of the expulsion. (Hebrew)

Hamerton-Kelly, Robert G. (1965) "A NOTE ON MATTHEW XII 28 PAR. LUKE XI 20. *New Testament Studies* 11(2):167–169.

On the basis of four OT texts from P, Ezekiel and Chronicles (the Priestly tradition) according to which it appears the two phrases *pneuma theou* and *daktulos theou* are interchangeable, we must entertain the possibility that Luke changed the *pneumati* of Q to *daktulo*.

Handy, Lowell K. (1988) "Hezekiah's Unlikely Reform. *Zeitschrift für die Alttestamentliche Wissenschaft* 100(1):111–115.

It is quite unlikely that Hezekiah made a sweeping reform of the religion of Judah. Sennacherib's records make no reference to any kind of upheaval in the province of Samaria, and this seems to rule out the reforms reported in 2 Chronicles. Hezekiah's actions are not so much those of a reformer, but those of a king whose nation is being conquered.

Haran, Menahem. (1985) "Catch-Lines in Ancient Palaeography and in the Biblical Canon. *Eretz-Israel* 18:124–129.

Chronicles/Ezra-Nehemiah was divided in two parts because the first part reached the maximum practical size for a book-scroll at the time the canon was formed. The two verses concluding Chronicles and also beginning Ezra-Nehemiah represent the scribal device of "catch-lines," intended to facilitate the reader's continuous reading into the second scroll. Parallels are adduced from Mesopotamia and the Greco-Roman world. (Hebrew)

Harris, R. Laird (Covenant Theol. Sem.) (1990) "Chronicles and the Canon in the New Testament Times. *JETS*, 33(1):75-84.

Draws the following conclusions: (1) The original position of Chronicles was immediately before Ezra-Nehemiah and in combination with it. (2) The OT books were canonical as written. (3) The two-fold division of Moses and the other books was early and natural. (4) A separation of the third section out of the second proceeded probably before the prologue to Ecclesiasticus. (5) The threefold division of the Talmud begins a new development probably after the fall of Jerusalem. EHM

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.

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-deuteronomic 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 deuteronomic redactor, responsible for the main thrust; and (3) the late redactor, editing it after the date of Chronicles, who introduced the *weqatal* forms. (German)

Hon, Samuel (1983) "WHO KILLED THE PHILISTINE? *Beth Mikra* 96:88–92.

Deals with the contradictions in the story of David's battle with Goliath and his introduction to Saul. While chap. 17 credits David with the killing of Goliath, 2 Sam 21:19 and 1 Chron 20:5 name Elhanan, a relative of David (2 Sam 23:24) as the killer of Goliath. Believes that Elhanan is the real hero, but that the king was given credit for this act in stories written much later. The Chronicler was baffled by the contradiction in his texts and solved it by crediting Elhanan with killing Lahmi, the brother of Goliath (1 Chron 20:5). This way he did not compromise David, who is highly valued in Chronicles. (Hebrew)

Howard, David M., (1988) "The Case for Kingship in the Old Testament Narrative Books and the Psalms" *Trinity Journal* 9(1):19-35.

Proposes that God was not opposed to Israel's government being a monarchy, so long as the king ruled as "covenant administrator." The statements in 1 Samuel notwithstanding, "God favored [the monarchy in Israel] from beginning to end." This is displayed in the Pentateuch, Ruth, 1-2 Chronicles, Ezra-Nehemiah, Esther, and the Psalms.

Hudson, Mary Lin (Memphis Theo. Sem., TN) (1990) "'Shall Women Preach?' Louisa Woosley and the Cumberland Presbyterian Church." *American Presbyterians*, 68(4):221-230..

Chronicles the conflict and development of Louisa Woosley's struggle for women's rights in the Cumberland Presbyterian Church. Beginning with the refusal to validate her ordination in 1889, it tells the story of her struggle up to her election as Moderator of the Kentucky Synod in 1938. Her efforts were rewarded as the church reversed its attitude toward her and other women within her lifetime. JMH

Hurvitz, Avi (1988) "Dating the Priestly Source in Light of the Historical Study of Biblical Hebrew a Century after Wellhausen." *Zeitschrift für die Alttestamentliche Wissenschaft* 100(Suppl.):88–100.

Wellhausen concluded that the Priestly source was post-exilic and that it suffered from a great poverty of language. Recent studies have assigned an early date to P, or at least to substantial parts of it. Shows that the word "possession" is not as late as Wellhausen claimed, and that the Priestly verb "to wash" is earlier than a synonymous verb used in Ezekiel and 2 Chronicles.

ISCH-SHALON, M. (1958) "MID-RASH `ESER GALUYYYOT (The Midrash on the Ten Exiles)." *Sinai* 21:195–211.

The full text of this very old Midrash is given from a copy of a manuscript in the British Museum (Add. 27.089, folios 93a-95b). Reference is made to M. Gaster's *The Chronicles of Jerahmeel*, London, 1899, regarded as part of the Midrash under review. The text was translated twice into Latin (1529 and 1559) and four times into English (1567, 1652, 1803, and 1819). The contents refer to ten captivities of the Jews: four by Sennacherib; four by Nebuchadnezzar; one by Titus; and one by Emperor Adrianus. Gaster's text is also reproduced. In Hebrew.

Isser, Stanley (1981) "JESUS IN THE SAMARITAN CHRONICLES." *J of Jewish Studies* 32(2):166–194.

Examines the story of Jesus and early Christians as in Chronicles II, VI, and VII, which according to Macdonald's scheme represent works of early medieval, late medieval, and modern times respectively. Discusses evidence for dependence, independence, abridgment, expansion, dating and tendentiousness. Presents comparative analysis in parallel columns. Discusses each section. The account of the Samaritan Chronicles has an acquaintance with NT, apocryphal, and patristic writings. The Samaritan Chronicles place Jesus in the same category as the OT prophets, i.e., false prophets.

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

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

his person, but is an issue of settlement and inhabitancy and is exclusively bound up with the time of David.

Japhet, Sara (1982) "SHESHBAZZAR AND ZERUBBABEL—AGAINST THE BACKGROUND OF THE HISTORICAL AND RELIGIOUS TENDENCIES OF EZRA-NEHEMIAH. *Zeitschrift für die Alttestamentliche Wissenschaft* 94(1):66–98.

The main source for a description of the Restoration period is the book of Ezra-Nehemiah, a source which speaks in multiple voices, those of its various sources and that of its author. Ezra-Nehemiah is a composition separate from the book of Chronicles; it is anti-eschatological in tone. The book of Ezra-Nehemiah looked forward to no political change from the Persian domination. This explains its silence about the Davidic origin of Zerubbabel and his tenure as governor known from the Chronicler and from Haggai. Ezra-Nehemiah is also wrong in ascribing the laying of the temple foundation to Zerubbabel instead of to Sheshbazzar. Sheshbazzar was probably a descendent of David and the first governor of Judah in the restoration period.

Japhet, Sara (1985) "The Historical Reliability of Chronicles: The History Of The Problem And Its Place In Biblical Research. *J for the Study of the Old Testament* 33:83–107.

In view of the course of the history of research into Chronicles, suggests that the present renewed scepticism regarding the book's historical reliability may be a passing mood. Further study may well enlighten our use of Chronicles as a source for the history of Israel.

JAPHET, SARA (1968) "THE SUPPOSED COMMON AUTHORSHIP OF CHRONICLES AND EZRA-NEHEMIAH INVESTIGATED ANEW. *Vetus Testamentum* 18(3):330–371.

The books could not have been written or compiled by the same author. (1) In three linguistic areas (formation of the imperfect consecutive, lengthened imperfect consecutive, theophonic names) Ezra-Nehemiah reflects the prevailing contemporary usage while Chronicles differs. (2) Differences in the use of specific technical terms (9 items). (3) Peculiarities of style from both Chronicles (13 items) and Ezra-Nehemiah (8 items).

Jenni, Ernst (1980) "AUS DER LITERATUR ZUR CHRONISTISCHEN GESCHICHTSSCHRIBUNG (From the Literature About the Chroniclers Historical Writing). *Theologische Rundschau* 45(2):97–108.

Fourteen works on Chronicles and Ezra-Nehemiah produced during the last three decades are discussed in the context of further bibliography. The commentary situation is better on Ezra-Nehemiah than on Chronicles, where the basic works were done in the early 50's. T. Willi's work, who points to the chronicler as a post-exilic historical writer (rather than a writer of history) is the best of the monographs. Also R. Mo sis and others provide helpful contributions. (German)

Johnston, Robert K. (1977) "IMAGE AND CONTENT: THE TENSION IN C. S. LEWIS' CHRONICLES OF NARNIA. *J of the Evangelical Theological Society* 20(3):253–264.

It is in the dual context of the present destructiveness of modern myth on the one hand, and the creative possibilities for myth on the other, that the Chronicles of Narnia must be viewed. Modern man with too narrow a focus and no awareness of mysteries outside his limited vision has restricted himself to this-world facticity. Lewis tries through his stories to allow the imagination sufficient freedom to again break through and glimpse the "more." He desired modern, bifurcated man to experience the mythic as a unified imaginal-rational creature, an impossible task.

Johnstone, William (1990) "Which Is the Best Commentary? 11. The Chronicler's Work. *The Expository Times*, 102(1):6-11..

In terms of historicity the Chronicler's work has not fared well in critical opinion appearing to be a Levitic revision of earlier works. After weighing about 12 works for students, preachers and general readers, praises the works (1) of Sara Japhet, a 1968 proposal in *Vetus Testamentum*, and its full development in 1977 in Hebrew, now in English: *The Ideology of the Book of Chronicles and its Place in Biblical Thought*; and (2) of H. G. M.

Williamson, both in the New Century Bible, and Word. RNY

Johnstone, William (1987) "Reactivating the Chronicles Analogy in Pentateuchal Studies with Special Reference to the Sinai Pericope in Exodus. *Zeitschrift für die Alttestamentliche Wissenschaft* 99(1):16–37.

The books of Chronicles are a theological essay presenting a holiness redaction of Israel's history, complementary to the earlier covenant redaction in the Deuteronomistic History. Such a double redaction by D and P can also be isolated in the Sinai pericope of Exodus 19–40. After these two editions have been isolated, the interpreter is free to explore the relationship of the Sinai material to historical events. The universal knowledge of theophany, law, and covenant at myriad high places, shrines, and centers, now interpreted in terms of covenant and holiness, underlies the present unitary narrative.

Jones, William R. (1975) "THEISM AND RELIGIOUS HUMANISM: THE CHASM NARROWS. *Christian Century* 92(19):520–525.

The essential norms of humanism are explicit in certain brands of contemporary theism and implicit in the others. Religious humanism identifies positions already adopted by the Christian theologian; e.g., the Kierkegaardian principle of truth as subjectivity, which presupposes the centrality of functional ultimacy, and chronicles the development of modern theology to identify a clear trend toward the open avowal of the radical human autonomy that functional ultimacy symbolizes. Argues that the Christian will be compelled to adopt the norm of functional ultimacy to avoid consideration of uninviting theological propositions; e.g., quietism in the face of suffering or the notion that God is a white racist. Religious humanism grounds itself in a principle that obtains whether God is or is not, whether the Transcendent is good, indifferent or demonic, and whether God is or is not the creator of humankind.

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KAEGI, WALTER EMIL, (1969) "INITIAL BYZANTINE REACTIONS TO THE ARAB CONQUEST. *Church History* 38(2):139–149.

From the earliest notices of Islam in the Christmas sermon of Patriarch Sophronius of Jerusalem and the *Doctrina Iocobi nuper baptizati* (both of 634) to the later seventh century Sermon 3 of Anastasius the Sinaite and the Pseudo-Methodius apocalypse the general pattern was to see the Islamic conquest as a punishment from God upon Christian sins, moral or doctrinal. The first two seventh century attempts to write histories of the Arab conquest were by the Monophysites Sebeos the Armenian and the Coptic bishop John of Nikiu. Only in the ninth century did the Byzantine Orthodox attempt that history, in the chronicles of Theophanes Confessor and the Patriarch Nicephorus. Speculates that this delay was due to the difficulty which the Chalcedonian Orthodox had of explaining the success of Islam in the framework of a union of empire and church.

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.

Klaus, Nathan (1987) "Abiyah's Speech on Mount Tsemaraim (2 Chr 13:4-12). *Beth Mikra*, 110::253-270..

A detailed study of the passage narrating Abiyah's speech with a philological study of the verses. Rejects the views of those who have seen in the speech an apologetic against the Samaritans. There is both a historic and midrashic basis to the speech. The context in Chronicles is not necessarily a late one, as many have argued. Its main purpose is to defend and validate the Davidic kingdom against any other. (Hebrew) NMW

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.

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

Lemke, Werner E. (1965) "THE SYNOPTIC PROBLEM IN THE CHRONICLER'S HISTORY. *Harvard Theological Review* 58:349-63.

One of the peculiar problems of the Chronicler's history, and one that has been the source of much confusion, is its relation to the earlier books of Samuel-Kings. Nearly half of the material in I and II Chronicles has a synoptic parallel in Samuel-Kings. Traditionally, it has been assumed that the text of the Chronicler's canonical Vorlage was virtually identical with our present Masoretic Text. In this paper, the writer proposes to show why the thesis is inadmissible and also to suggest some methodological principles by which one hopes to achieve greater objectivity of judgement in the matter. There is an examination of the representative textual instances of which the Chronicler has been accused of tendentious deviations.

Locher, Gottfried H. (1981) "ECUMENICAL CELEBRATION IN ROME. *Reformed World* 36(8):345-350.

Chronicles a celebration marking the 1600th anniversary of the Council of 381 and the 1550th of the Council of Ephesus (431)--the latter defining the term *theotokos* and forming the basis of 'the cult of Mary.' Reacts as a Calvinist to the confused jumble of invocations of the Holy Spirit and of the mother of God.

Locigno, Joseph P. (1969) "JEFFERSON ON CHURCH AND STATE IN EDUCATION. *Religious Education* 64(3):172-175.

Chronicles efforts by Thomas Jefferson to seek cooperation between church and state in education. Examines some present day programs in the light of Jefferson's formula.

Long, Harvey L. (1971) "A NAPOLEON CONSCRIPT BURIED IN OBSCURE BRETHERN

CEMETERY. *Brethren Life and Thought* 16(4):233–236.

Charles Wonderlich (1793–1847) marched with Bonaparte on Moscow. Chronicles how he came to be buried in Iowa.

Luria, Ben-Zion (1984) "RESEARCHES IN CHRONICLES. *Beth Mikra* 97:97–111.

Various reasons are given for the prohibition for David to build the Temple. The sin that rests upon him is the civil war that he fought against the descendants of Saul, 7 years and 8 months. The sin of counting the people was added to this one. Other sources in Samuel and Chronicles show that Saul and Samuel participated together in the establishment and maintenance of the sanctuary at Beth Shemesh and Kiryath Jearim. Like David, they devoted captured enemy weapons to the sanctuary and to God. The records regarding Saul were written or modified in a negative spirit by scribes of the court of David. (Hebrew)

Luria, Ben Zion (1984) "Studies in Chronicles. *Beth Mikra* 98:193–207.

Determines the functions of Levites and priests in the First Temple on the basis of Chronicles. The list of Psalms recited by the Levites in the Temple, Mishnah Tamid 7, cannot go back to the First Temple. It bears the mark of Simeon ben Shetah and the Pharisees indifference to history. The term *bet asuppim* (1 Chr 26:15, 22) is defined as a storehouse of ancient treasures, such as gold and silver and even building materials. It does not include perishables. The difference between "officials of the holy" and "officials of God" (1 Chr 25:5) is that the latter were concerned with the cult while former taught Torah to the people. (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)

MACKENZIE, J. A. ROSS (1968) "VALIANT AGAINST ALL: FROM TEXT TO SERMON ON I CHRONICLES 11:22, 23. *Interpretation* 22(1):18–35.

One should not miss certain OT texts as unpreachable merely because they seem difficult, embarrassing, or bizarre. Exegesis of the text forms the basis for one's sermon. The Chroniclers theological emphases include God's righteousness, Israel's mission, God's kingdom, and proper conduct. The Chronicler described Benaiah as a valiant man, associated with greatness, intensely loyal to his king, a doer of great deeds, a mighty warrior. John Bright's four general rules for OT interpretation are cited and amplified by comments from other recent scholars. Exegetical difficulties of the text are listed and resolutions suggested. The aims of the sermon are to preach the gospel of God and to increase faith. The sermon follows.

MacRobert-Galazka, Helen G. (1982) "DEATH IN THE FAMILY. *J of Pastoral Care* 36(1):56–65.

Chronicles the burning down of the author's church and the varied emotional reactions of the church members to the "death" of the church building.

Maletin, Ned P. (1970) "DISSENT AND REFORM IN RUSSIAN ORTHODOX CHURCH HISTORY FROM THE 11th THROUGH THE 16th CENTURIES. *Andrews University Semitic Studies* 8(1):51–64.

The Russian Orthodox Church, though never experiencing a reformation movement comparable to that in the West, nevertheless had its dissenters and reformers who were persecuted for their non-conformity. Despite official efforts at suppression of evidence of inquisitorial methods, such did exist. Uses Russian chronicles to document illustrations of early dissent from 1004 to 1554, chiefly in Novgorod and Moscow, and the deadly techniques of persecution used in fruitless attempts at control. The "heresies" seem most often to relate to direct interpretation of the Bible and opposition to priestly authority, and to attract followers from the lower priestly

circles and laity, though in some cases having the protection of archbishops and czars.

Malina, Bruce J. (1970) "THE LITERARY STRUCTURE AND FORM OF MATT. XXVIII. 16–20. *New Testament Studies* 17(1):87–103.

Traces the literary form of verses 18–20, maintaining that verse 18 expresses full authority because of the command to follow, and that in verse 19 the participle preceding the imperative reinforces this verb while the participles following are imperatival. Claims that verse 20b is to be linked with Matt. 1:23. Verses 18b–20 are said to be in the literary form of a decree like that in II Chronicles 36:23 and carry overtones of a proof pattern, and that verses 16–17 are an introduction to the following authoritative decree. Concludes that Matt. 28:18–20 teaches that for Matthew the ideal Christian is the ideal disciple; that Christianity can only be preserved by propagating it, not by defending it.

Martin, John A. (1984) "STUDIES IN 1 AND 2 SAMUEL. PART 3: THE TEXT OF SAMUEL. *Bibliotheca Sacra* 141(563):209–222.

To admit that there are problems in the MT of 1 and 2 Samuel is not in any way to capitulate to critics of the Word of God. Interpreters of the Bible need to have a text as close as possible to that which left the hand of the authors. The study of the Greek texts and Qumran along with parallels in 1 and 2 Chronicles helps insure a better understanding of the original text of Samuel.

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 multiple authors they shared common opinions.

Mason, Rex (1984) "SOME ECHOES OF THE PREACHING IN THE SECOND TEMPLE? *Zeitschrift für die Alttestamentliche Wissenschaft* 96(2):221–235.

Building on von Rad's notion of the Levitical sermon in the books of Chronicles, seeks to define the genre "sermon" and to find traces of it in Zech 1:2–6 and chaps. 7–8. Hallmarks of preaching include exposition of an authoritative text, a reiteration of accepted theological teaching, and an urgent call for a response from the hearers. Zechariah's visions and oracles were preached in the second temple by just those circles which were also responsible for the "sermons" in Chronicles.

Mays, James Luther (1986) "The David of the Psalms. *Interpretation* 40(2):143–155.

Claims a recent trend in biblical studies that values canonical figures apart from historical-critical investigation. Acknowledges the importance of the David of the Psalms in the church's understanding of Scripture, liturgy, and prayer. Traces the connection between David and the psalms as developed in early Jewish and Christian literature. Describes the Samuel material as recording David's musical talent, three of his psalms, and David's words as the prophetic word of the Lord about the future messianic king and kingdom. Finds the chronicles material to concentrate on David's composing and introducing the music of the Jerusalem cult. Observes in the Psalms attributions of many psalms to David, ascriptions of a few to David's specific circumstances, and a few statements about David.

McCarthy, Dennis J. (1982) "COVENANT AND LAW IN CHRONICLES-NEHEMIAH. *Catholic Biblical Quarterly* 44(1):25–44.

The law of Chronicles-Nehemiah is no independent preformed category. It is a means to relate to God. The whole picture of covenant-renewal does not point to law as a self-existent thing. Its heart is commitment to a person in community. The main thing is not general rules but a personal attitude, fidelity and repentant

humility. There are differences of emphasis between Chronicles and Ezra-Nehemiah, but there is a common dominant structure: (1) parenthesis; (2) covenant-making; (3) purification of land and people; (4) renewed cult.

McConville, J. Gordon. (1979) "GOD'S 'NAME' AND GOD'S 'GLORY.'" *Tyndale Bulletin* 30:149–163.

Building on von Rad's basic premise, F. Dumermuth attempted to explain the presence of name-theology in Deuteronomy. He traced the history of name-theology in distinction not only from the glory/theology of Psalms and Chronicles, but also from ark/theology, of which, he thought, only a residue remains in Deuteronomy. Dumermuth tried to trace the contrast between name and glory/ark theologies right through the OT. The existence, however, of certain OT passages which seem to combine name-theology happily with the themes with which it is said to be incompatible leads us to ask whether it is the right one.

McDonald, John (1960) "ISLAMIC DOCTRINES IN SAMARITAN THEOLOGY." *Muslim World* 5:279–290.

Today there are hundreds of manuscripts of Samaritan chronicles, genealogies, liturgies, Bible commentaries and other works available for study. Samaritanists have held different views regarding the sources of Samaritan writings. This writer holds that the Samaritans have consciously or unconsciously derived inspiration for the development of their thought from Christian and Islamic thought, and if there has been any borrowing from orthodox Judaism, it is difficult to discover reliable evidence of it. The Samaritans were recipients rather than bestowers of new ideas. The fourteenth century material is strongly colored by Islamic and Christian ideas; the fourth century material is almost entirely devoid of these.

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

Mehl, Lambert J. (1991) "A Biographical History." *Concordia Historical Institute Quarterly*, 64(1)::18-33..

A continuation of an article from *CHIQ*, 1990, 63(4):158-171 which chronicles the history of the Mehl family. Commences with Lambert J. Mehl's arrival at the newly completed campus of Concordia Seminary in the autumn of 1926 and recounts his ministry in North Dakota during the 1930s. (To be continued.) RKC

MELLINK, A. F. (1959) "THE MUTUAL RELATIONS BETWEEN THE MÜNSTER ANABAPTISTS AND THE NETHERLANDS." *Archiv für Reformationsgeschichte* 50:16–33.

During the period of Münster's hegemony among Anabaptists, contact and communication between Münster and Dutch Anabaptists in Amsterdam, Deventer, and Friesland was very extensive. The article chronicles the complicated history of these affiliations in the 1530's up to the time of the Fall of Münster.

Merizon, Beth. (1990) "The Puritan Radiance in Edward Taylor." *Calvin Theological Journal*, 25(1)::63-73..

Chronicles the life and influence of the Congregationalist minister and poet, Edward Taylor (c. 1642-1729). Samples of his poetry provide glimpses into his spiritual fervor and advocacy of meditation on God. WGS

Metzger, Bruce M. (1990) "The Processes and Struggles Involved in Making a New Translation of the Bible." *Religious Education*, 85(2)::174-184..

A personal statement which reveals much about the participants and the process through which they put

themselves to create NRSV. Chronicles the sequence of prior translations, anchoring NRSV firmly in a translation tradition. The reader gets a rare exposure to the passion and humor, the frustrations and joy of colleagues driven by a holy task. JWM

Meyers, D. E. (1984) "THE COMPLEAT ANGLICAN: SPIRITUAL STYLE IN THE CHRONICLES OF NARNIA. *Anglican Theological Review* 66(2):148–160.

The Anglican pattern of spiritual development—growth—differs from the usual evangelical pattern—instantaneous conversion. The Chronicles of Narnia by C. S. Lewis follows the Anglican pattern. From the Wardrobe to the Last Battle the Christian is depicted from childhood to old age.

Moody, Michael E. (1982) "TRIALS AND TRAVELS OF A NONCONFORMIST LAYMAN: THE SPIRITUAL ODYSSEY OF STEPHEN OFFWOOD: 1564–ca. 1635. *Church History* 51(2):157–171.

Chronicles the odyssey of Offwood from English Puritanism to Dutch Separatism to Dutch Reformed Church to English Reformed Church and to Dutch Congregationalism, primarily from Offwood's 1632 "An Advertisement to Jhon (sic) Delecluse, and Henry May the Elder." Notes contributions to our knowledge of early English dissent and Nonconformist institutions. Offwood's importance as an exemplar of the qualities of individualism and independence among early dissidents is stressed.

Muffs, Yochanan (1979) "LOVE AND JOY AS METAPHORS OF VOLITION IN HEBREW AND RELATED LITERATURES, PART II: THE JOY OF GIVING. *J of the Ancient Near Eastern Soc., Columbia U* 11:91–111.

In the ancient Near East, the validity of a donation was based on the joy and alacrity with which the gift was given. Imagery derived from the legal sphere and based upon the metaphor of happiness of heart serves to indicate alacrity and generosity. Examples are brought from the Bible, including the book of Chronicles, the epistles of Paul (2 Cor 8:3–5) and the poetry of Yannai. Imagery of sadness expresses, conversely, reservation and grudging giving.

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.

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

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

Newsome, James D., (1975) "TOWARD A NEW UNDERSTANDING OF THE CHRONICLER AND HIS PURPOSES. *J of Biblical Literature* 94(2):201–217.

Finds evidence of literary disunity of Chronicles with Ezra-Nehemiah, and suggests a new date and Sitz im Leben for Chronicles. In Chronicles, prophecy plays a central role, whereas in Ezra-Nehemiah it is peripheral. In Chronicles the monarchy plays a central role, whereas in Ezra-Nehemiah it is totally absent. The attitude of Chronicles is international, while the Ezra-Nehemiah outlook is separatist. The "Levitical sermon," so popular in Chronicles, is absent in Ezra-Nehemiah. The Chronicler's major concerns are kingdom, prophecy, and cult. The only appropriate time when these three interests are focused is between the decree of Cyrus and the completion of the second temple, 538–515 BC.

Nicolls, 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.

Nobili, B. (1984) "'ROMITI" E VITA RELIGIOSA NELLA CRONACHISTICA ITALIANA FRA '400 E '500. *Christianesimo Nella Storia* 5(2):303–340.

Examines the itinerant preaching practised by regular clergy between 1400 and 1500 and contrasts the preaching of irregulars, generally known as "Romiti." Using material from the period, of which 23 chronicles remain unpublished, illustrates the kind of life they led and the preaching they did. Shows how they were badly tolerated, not because they were filo-Lutheran, but because they were beyond any form of control by the church authorities of the day. (Italian)

NORTH, ROBERT (1964) "THE CAIN MUSIC. *J of Biblical Literature* 83:373–390 (No. 4).

An attempt to link the musical abilities of David with the earlier descendants of Cain, through genealogical studies, especially in I and II Chronicles. The Kenites, descendants of Cain, were gypsy smiths, clinging to the fringes of nomads such as the Hebrews. David was related by blood to Cain. Footnotes.

Oded, B. (1986) "The Table of Nations (Genesis 10)--A Socio-Cultural Approach. *Zeitschrift für die Alttestamentliche Wissenschaft* 98(1):14–31.

The Table of Nations is the result of a long process of transmission and of changing the principle of classification that was inherent in a proto-text. The table originally divided human society into three types of communities, each with a distinct life-style, each operating in a different setting. Shem represents the migrating segment in the world population; Ham represents the agricultural-urban population and the organized states of the ancient Near East; Japheth represents those who practice seafaring and whose communication was mainly by the sea. The greater the distance in time from the original text, the less the writer was aware of its original form, structure, and tripartite division. Thus in the version of the Table of Nations in I Chronicles 1 there are no vestiges of the unique features of each group.

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.

Osborne, William L. (1988) "The Old Testament Background of Paul's 'All Israel' in Romans 11:26a. *Asia J of Theology*, 2(2):282-293..

Summarizes modern exegesis of Rom 11:26a. Supports the view that 'all Israel' refers to the whole nation and not every individual Israelite, from the use of the term in I and 2 Chronicles. PNH

Payne, J. Barton (1979) "THE VALIDITY OF THE NUMBERS IN CHRONICLES. Part 2. *Bibliotheca Sacra* 136(543):206–220, 285–288.

Most of the smaller numbers (those under one thousand) which are unique to Chronicles can be explained by

appeal to manuscript or versional variations or by knowledge of historical circumstances which surround them. The numbers over one thousand apply to things, persons, and measures. Those in the first category are not unusual in light of other known parallels; those in the second which are still inexplicable on those grounds involve troop figures containing the term aleph, which may mean "a chief, "a leader," or something similar; those in the third category are clarified by studies of parallels or by special providential supply of riches and goods. The claims so often repeated about impossible numbers in Chronicles simply are not true.

Payne, J. Barton (1979) "THE VALIDITY OF THE NUMBERS IN CHRONICLES. Part I. *Bibliotheca Sacra* 136(542):109–128.

In light of criticisms of the Chronicler's use of numbers, particularly where they can be compared with biblical parallel passages, a comprehensive analysis is made of such numbers under the categories persons, things, measures, situations, and times. Of the instances of disagreement between Chronicles and parallel OT passages, only 19 out of 213 possibilities, 11 are clearly textual corruptions, 5 in Chronicles, 5 in the other books, and 1 in which the decision is indeterminate. Chronicles, then, does not appear to be suspect in its use of numbers as compared to other OT books.

Perret, Edmond. (1979) "SIGNPOSTS FOR A CENTENNIAL. *Reformed World* 35(5):195–199.

Chronicles the antecedents of the Reformed World—The Catholic Presbyterian, Quarterly Register, Presbyterian Register, The Presbyterian World and the Reformed and Presbyterian World with precis from the 1st, 25th, 50th and 75th years.

Pierard, Richard V. (1980) "BILLY GRAHAM AND VIETNAM: FROM COLD WARRIOR TO PEACEMAKER. *Christian Scholar's Review* 10(1):37–51.

Chronicles the evangelist's movement from political conservatism with special reference to the Viet Nam war.

Pineas, Rainer. (1962) "WILLIAM TYNDALE'S USE OF HISTORY AS A WEAPON OF RELIGIOUS CONTROVERSY. *Harvard Theological Review* 55:121–41.

In their struggle against the Church of Rome a number of sixteenth century English reformers became students of ecclesiastical and secular history. To support their contentions that the Roman Church had deviated from New Testament principles, they studied the available records concerning dogma and ritual of primitive and early medieval Christianity. It was Tyndale who first used history as a weapon of religious controversy. Read the Chronicles of England, he advises those of his readers who wish to have a full understanding of the clergy's treachery. He turns to the history of Europe to trace the development of papal power, charging that by force and guile the pope and clergy wrested the government of the European states from secular rulers. A. F. Pollard states that Henry VIII acted on many of Tyndale's suggestions and views of history.

Pummer, R. (1976) "THE PRESENT STATE OF SAMARITAN STUDIES: I. *J of Semitic Studies* 21(1):39–61.

Samaritan studies, though on the upsurge, are still in their infancy. Surveys (1) research tools, (2) studies of Samaritan Pentateuch and Targum, (3) Samaritan origins, (4) chronicles, and (5) liturgy. Considerable scholarly activity is reported in these areas, but also identifies several desiderata.

Quigley, Thomas E. (1982) "THE CATHOLIC CHURCH AND EL SALVADOR. *Cross Currents* 32(2):179–192.

Traces the history of the USA Catholic church's involvement in the issues facing El Salvador. Offers a summary description of the role of the church over the past decade in Latin America and specifically in El Salvador. Chronicles the increasing response of the USA bishops to the deepening crisis there.

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 chiasmic features in the OT books of Jonah, Ruth, Esther, Joshua, and Judges. In the books of Daniel, Ezra, Nehemiah, and Chronicles these chiasmic features do not occur, because in the time of their composition chiasm was no longer a means of narrative composition. To be concluded with an analysis of the book of Kings.

Rausch, David A. (1980) "OUR HOPE: AN AMERICAN FUNDAMENTALIST JOURNAL AND THE HOLOCAUST, 1937–1945. *Fides et Historia* 12(2):89–103.

Examines the American fundamentalist journal Our Hope in the years 1937–1945 and finds that it chronicles with unbelievable accuracy the plight of the Jews during the Nazi regime. The theological Zionist sympathies of editor Arno C. Gaebelin resulted in alert and accurate reporting together with predictions of the self-defeating outcome of anti-semitism. Our Hope's support of the Jews contrasts with more liberal protestant publications of this period.

Rendsburg, Gary A. (1990) "The Internal Consistency and Historical Reliability of the Biblical Genealogies. *Vetus Testamentum*, 40(2):185-206..

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

Rendsburg, Gary (1980) "LATE BIBLICAL HEBREW AND THE DATE OF "P". *J of the Ancient Near Eastern Soc., Columbia U* 12:65–80.

Reviews and critiques Robert Polzin's Late Biblical Hebrew: Toward an Historical Typology of Biblical Hebrew Prose (Harvard Semitic Monographs 12, Missoula, Montana, 1976). Disagrees that Late Biblical Hebrew can be clearly differentiated from Early Biblical Hebrew, and questions the statistical data of Polzin. He also rejects the view of Polzin that in between Deuteronomy and Chronicles are two levels of P, 'ground' and 'secondary'. Linguistic criteria show an early date for P.

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.

RICHARDSON, H. NEIL (1958) "THE HISTORICAL RELIABILITY OF CHRONICLES. *J of Bible and Religion* 26:9–12.

After a discussion of some of the various views on the historical reliability of the Books of Chronicles, the author offers some extra-biblical data that would tend to support the general reliability of the Chronicler. His conclusion is that there is to be found in the Books of Chronicles a larger amount of historically reliable information than some schools of thought have been willing to admit.

Roberts Jimmy J. (1966) "THE BABYLONIAN CHRONICLES. *Restoration Quarterly* 9(4):275–280^^

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

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

Ross, Jack C. (1969) "THE ESTABLISHMENT PROCESS IN A MIDDLE-CLASS SECT. *Social Compass* 16(4):500–507.

Chronicles relative to worship, business, education and activities in the evolution of a particular Friends' Meeting in an American university town from sect characteristics to a formal institution since World War II.

Saebo, Magne (1980) "MESSIANISM IN CHRONICLES? SOME REMARKS TO THE OLD TESTAMENT BACKGROUND OF THE NEW TESTAMENT CHRISTOLOGY. *Horizons in Biblical Theology* 2:85–109.

The post-exilic books of Chronicles merge together the previous concepts of historical-cultic messianism (primarily located in the Deuteronomistic history and the Royal Psalms) and prophetic messianism. The references to the promised eternal existence of the Davidic dynasty are actually expressions of an eschatological-messianic hope since the Davidic kingdom had already fallen. This has implications for those who unnecessarily hold that theocracy and eschatology are contrasting alternatives and for those who have difficulty relating messianic and Yahwistic elements together.

Sailhammer, John (1989) "Chronicles 21:1–A Study in Inter-Biblical Interpretation *Trinity Journal* 10(1):33-48.

This text, with its similarities and significant differences with 2 Sam 24:1ff, is one of the most difficult in Scripture. Three different approaches have been made: harmonistic, redactional, and exegetical. The exegetical approach is superior, suggesting that the Chronicler's version of 2 Sam 24:1 is an attempt to bring an interpretation drawing on both the terms and themes of that passage.

Saltman, A. (1973) "RABANUS MAURUS AND THE PSEUDO-HIERONYMIAN QUAESTIONES HEBRAICAE IN LIBROS REGUM ET PARALIPOMENON. *Harvard Theological Review* 66(1):43-75.

Discusses the motives of Rabanus in making use of the Quaestiones, his principles of selection, and whether he had a better text of the Quaestiones on Chronicles than that which has come down to us.

Schaller, Berndt (1979) "ZUR UBERLIEFERUNGSGESCHICHTE DES PS. -PHILONISCHEN LIBER ANTIQUITATUM BIBLICARUM IM MITTELALTER. *J for the Study of Judaism* 10(1):64–73.

Pseudo-Philo's Liber Antiquitatum Biblicarum (LAB) is preserved in only one Latin edition, probably translated in the 4th cent. AD but preserved only in a late medieval manuscript. Examines two citations (now the earliest) of LAB in the Genesis commentary of Rupert of Deutz (1075/80–1129/30) and in the commentary on Chronicles by Hrabanus Maurus (780–856). The citation in Maurus suggests that he knew LAB under the title "Question on Genesis," which title may be found as a subscript in later manuscripts. Also the minor divergences in spelling between Maurus and LAB suggest that the Latin original was translated in majuscule script.

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.

Scherer, James (1985) "THE FUTURE OF MISSIOLOGY AS AN ACADEMIC DISCIPLINE IN SEMINARY EDUCATION: AN ATTEMPT AT REINTERPRETATION AND CLARIFICATION. *Missiology* 13(4):445-460.

A study of tradition and change in the teaching of missions since 1974. It chronicles antecedent developments, surveys trends from 1975 to 1985, and anticipates probable directions of the future. It concludes with some reflections on the chief tasks and future role of missiology in theological education.

Schley, Donald G. (1990) "The Salisim: Officers or Special Three-Man Squads? *Vetus Testamentum*, 40(3):321-326.

The salisim were not officers of the third rank, but a cadre of three-man squads alongside the normal Israelite military structure of tens, fifties, hundreds and thousands. In the lists of gibborim in 2 Samuel 23 and 1 Chronicles 11, details of their exploits appear. Abishai was commander of the "three-ers" and Benaiah of the king's bodyguard. SJS

Seeligmann, I. L. (1979) "THE BEGINNINGS OF MIDRASH IN THE BOOKS OF CHRONICLES. *Tarbiz*; 1980 49(1/2):14-32.

Examines the midrashic nature of the Chronicler's historiography. Notes the apparent canonical authority of the Pentateuch reflected in Chronicles. (Hebrew)

Selman, Martin J. (1989) "The Kingdom of God in the Old Testament *Tyndale Bulletin* 40(2):161-183.

A small group of texts concerning the kingdom of God represents an important and distinct aspect of the more general notion of Yahweh's kingship. Examines the relevant passages and comments on the origin, development, and wider significance of the kingdom of God in OT thought. Explicit references to Yahweh's kingdom, apart from Obad 21 are restricted to three books: Chronicles, Psalms, and Daniel. The notion of the kingdom of God begins to develop its own identity only towards the end of the OT period. It is a universal kingdom as well as a more specific version centered on Zion. Within Israel the kingdom is associated with the nation from the beginning, especially with the Sinai covenant, and served to emphasize God's effective sovereignty rather than Israel's obedience.

Simon, Rashi (1989) "The Book of Chronicles: Its History and Purpose *Dor Le Dor* 17(3):190-196.

The Book of Chronicles is a profound commentary on the Babylonian Exile. It has three main sections: (1) the genealogies, (2) the reigns of David and Solomon and (3) the history of Judea. It stresses the laws of divine retribution for a troubled generation after the exile. It also conveys a sense of who the proper leaders are. "Inquiring of the Lord" is a catch-phrase in Chronicles and Saul was guilty of failing to inquire of God.

Smith, Simon E. (1981) "SAN SALVADOR: A CHRONICLE OF INTIMIDATION. *America* 144(12):250-251.

Chronicles the intimidation experienced by the Catholic Church in San Salvador and especially by the Jesuits. Attributes it to the ruling junta's opposition to the social stand which has been espoused in favor of the down trodden.

Smith, James D. (1988) "The Pilgrimage of James Smith (1798-1871): Scottish Infidel, Southern Evangelist, and Lincoln's Springfield Pastor *American Presbyterians* 66(3):147-156.

Biographical sketch of the Old School Antebellum Presbyterian. Chronicles his life from infidel origins to traveling evangelist to Presbyterian pastor. Lincoln appointed Smith as the U.S. consul in Dundee, Scotland in 1861.

SMITH, ROBERT W. (1959) "JAMES USSHER: BIBLICAL CHRONICLER. *Anglican Theological*

Review 41:84–94.

Examines the life and evaluates the accuracy of Archbishop Ussher's calculations of Biblical chronology. Ussher was born Jan. 4, 1580, and at thirteen entered Trinity College, Dublin, where he completed his formal education. He was best known among his contemporaries for his mastery of ancient languages and literature. He shared the view of Tertullian that "the ancientist must needs by the right ... Errours sprang up as Ages succeeded." He was a prolific writer, speaker, preacher and apologist against Rome. His chronicles were published during 1650–1654 but were not inserted into the KJV until 1701. They were based only on the study of extant genealogies in the Bible but they proved to be remarkably accurate, especially after B.C. 721. The dates which were most disproportionately wrong were those of the earth's origin, the advent of man and the Flood.

Snyman, Gerrie (1990) "Fictionality and the Writing of History in 1 Chronicles 13. *Old Testament Essays*, 3(2)::171-190..

Inquires into the Chronicler's act of reading a Samuel text similar to that of 4Q Sm, through which he looks at the events described in the Samuel text, but with a different perspective. Applies the methods of the science of literature, especially those of the Constance school of reception theory concerning the use of fictionality. Fictionality on the part of the Chronicler as reader of a Samuel text can be seen in his expansion of his Samuel Vorlage. WSS

Solomon, Anne M. (1989) "The Structure of the Chronicler's History: A Key to the Organization of the Pentateuch. *Semeia*, 46::51-64..

Presents a fivefold structural pattern common to 1-2 Chronicles, Ezra-Nehemiah, and the Pentateuch, and thus takes issue with van Rad's evaluation of two secondary units (Primeval History, and Sinai Traditions). NH

SPALDING, JAMES C. (1959) "THE DEMISE OF ENGLISH PRESBYTERIANISM: 1660–1760. *Church History* 28:63–83.

The article chronicles the chief stages of the decline of Presbyterianism in England described by John McNeill in *The History and Character of Calvinism*, in order to clarify the reasons for such a decline. Having surrendered tradition, liturgy, doctrine and form of government in a vain hope of comprehension during the period of Restoration, English Presbyterianism surrendered to rationalism.

Spencer, F. Scott. (1984) "2 CHRONICLES 28:5–15 AND THE PARABLE OF THE GOOD SAMARITAN. *Westminster Theological Journal* 46(2):317–349.

Seeks to fill a void in understanding both the parable of the Good Samaritan and 2 Chron 28:5–15 by carefully investigating the relationship between the two passages with a special eye to linguistic, structural, and thematic affairs. Any interpretation of the parable of the Good Samaritan must seriously take into account the input and impact of 2 Chron 28:1–15 as providing an ideological foundation for the key topics of love, brotherhood, obedience, repentance, and anticlericalism. With a unique (unshared with Samuel-Kings) passage in Chronicles so clearly alluded to in the Gospel of Luke, further research is in order to discover additional Chronicles allusions or citations in the NT.

Stinespring, W. F. (1961) "ESCHATOLOGY IN CHRONICLES. *J of Biblical Literature* 80:209–219.

To understand the books of Chronicles, one must understand the hero of the books, David, in terms of both a figure of history and an eschatological figure. History and theology are entangled together. Summary of I-II Chronicles provides clues to its eschatology, i.e., the establishment of the Kingdom through the historical and eschatological David. Analogy is made with the Jesus of history and Christ of faith. Thus, Chronicles can be viewed as "Preparation for the Gospel."

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.

Talshir, David (1988) "A Reinvestigation of the Linguistic Relationship between Chronicles and Ezra-Nehemiah. *Vetus Testamentum* 38(2):165–193.

Reinvestigates the linguistic oppositions between Chronicles and Ezra-Nehemiah raised by Sara Japhet (VT, 1968, 18(3):330–371), and finds they are in fact non-oppositions. On the other hand, lists the numerous language features, syntax, idioms and vocabulary, shared by Chronicles with 3 of the 4 Hebrew sections of Ezra-Nehemiah. The section which does not match is that of Nehemiah's Memoirs. The assumption of two separate authors is unfounded, but even if it does not prove a single author, it attests the same circle.

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.

Trueblood, Roy W. (1970) "UNION NEGOTIATIONS BETWEEN BLACK METHODISTS IN AMERICA. *Methodist History* 8(4):18–29.

Chronicles the separation of black Methodism as early as 1787 and the schism in 1820 between Philadelphia (Bethel) and New York (Zion) congregations, and the efforts from that time on to bring about organic union between the three main branches of black Methodism.

Tuiz, Teofilo (1979) "REACTION TO ANAGNI. *Catholic Historical Review* 65(3):385–401.

The attack against and humiliation of Pope Boniface VIII at Anagni on September 7, 1303, seen by a good number of historians as a counterpart to Canossa, brought about according to the same historians an overwhelming response from contemporaries. In 1948 Robert Fawtier raised questions as to the validity of this approach, and a thorough examination of European chronicles written within twenty years of the attack show the extent to which the event was either ignored by contemporaries or seen as a political rather than a religious issue. More significantly, the lack of any outcry of protest might be an indication of changing attitudes towards the church and the beginnings of those secularizing trends which swept Europe two centuries later.

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.

van Laarhoven, Jan (1985) "CHRETIENTE ET CROISADE: UNE TENTATIVE TERMINOLOGIQUE. *Christianesimo Nella Storia* 6(1):27–43.

Commonplaces ask for criticism. The pairing of 'crusade' with 'Christendom,' for instance, seems to be more accepted than manifested unless we turn to the texts. The terminological data are given from two different sources, viz., a part of the Libelli de Lite and nine chronicles of the first crusade. The outcome is clear: 'christianitas' (Christendom) occurs in the former, major source 27 times against 76 in the latter. This suggests

at least a typical awareness of consciousness in that 'pilgrimizing' community of Western Europe. (French)

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)

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

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

Warren, Katie C. Bevington, Jo M. (1990) "The Contribution of Children to Southern Baptists. *Baptist History and Heritage*, 25(4):4-12..

The past 90 years have witnessed a shift tolerating children to the present schema of children as objects of ministry. Chronicles the child's role and contributions to 20th cent. Southern Baptist life. Some areas of concern are: ministry to orphans, Sunday Schools, children's mission groups, and Vacation Bible Schools. A survey of 13 Southern Baptist congregations describes contributions made by children as church members in seven areas of involvement. RKC

Weinberg, Joel P. (1988) "Gott im Weltbild des Chronisten: Die vom Chronisten verschwiegenen Gottesnamen (God in the Worldview of the Chronicler: The Divine Names Avoided by the Chronicler). *Zeitschrift für die Alttestamentliche Wissenschaft* 100(Suppl.):170–189.

The Chronicler does not use the divine names El or Adonay (Lord) although they appear frequently in the rest of the OT. These names were avoided because they expressed some specific mythological features of gods which contradicted essential elements of the world picture in Chronicles and were therefore unacceptable to the Chronicler and his audience. (German)

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

Weinberg, Joel P. (1983) "DER MENSCH IM WELTBILD DES CHRONISTEN: SEINE PSYCHE (Man in the Life View of the Chronicler: His Psyche). *Vetus Testamentum* 33(3):298–316.

The second of three articles on this topic. The first appeared in *Klio*, 1981, 63:25–37 and the third is in the press. The Chronicler had a marked interest in the human psyche in both the intellectual and emotional spheres, with

the former being dominant. A table of concepts with their Hebrew terms compares Chronicles with other parts of the OT. Two psychological concepts missing there are forgetting and laughing/weeping. The Chronicler stresses the individual's power of choice as based on his personality. In general, the outlook is toward active practical wisdom. (German)

Weinberg, Joel P. (1981) "DIE NATUR IM WELTBILD DES CHRONISTEN. *Vetus Testamentum* 31(3):324–345.

In another article in process, 3 spheres of OT conceptual thought are distinguished. Here we deal with the sphere of nature (A), with its 4 subspheres: Heaven (A1), earth (A2), flora (A3) and fauna (A4). Five tables show the relative count and frequency of terms in the sphere of nature and in each of the subspheres in Chronicles over against 6 other portions of the OT Chronicles which use fewer terms and use them less frequently. A final table gives percentages of use as mythology, sacral phenomena, metaphors, the domain of man, and natural phenomena per se. (German)

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.

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

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

Williamson, H. G. M. (1977) "ESCHATOLOGY IN CHRONICLES. *Tyndale Bulletin* 28:115–154.

Despite the widespread influence of the approach to the Chronicler's work typified by O. Ploger, some scholars attempted to find in it a more positive attitude towards the future. By his interpretation of the united monarchy and his handling of the dynastic oracle, the Chronicler showed that in his view with the death of Solomon that promise was established as unconditional. This remains the position throughout the work. His doctrine of immediate and individual retribution, including God's direct involvement in history, suggests that the people should look to the future for improvement in their present sorry condition, and that the Chronicler could have inherited and passed on a continuing tradition of hope centered on the Davidic family. Finds no evidence that this is "messianic" in the strict sense, nor denies that he may have presented a realized or inaugurated eschatology. This is not the same, however, as asserting that he was closed to the future.

Williamson, H. G. M. (1983) "A RESPONSE TO A. G. AULD. *J for the Study of the Old Testament* 27:33–39.

Offers brief comments on Auld's paper (same Issue of JSOT), relating to (1) the argument that only quite late did nabi come to be used of those whom we now generally regard as prophets; (2) the relationship between the Deuteronomistic History and Chronicles; (3) the Elijah/Elisha stories (1 Kgs 17–2 Kgs 10).

Wiseman, Donald J. (1990) "The Bottleneck of Archaeological Publication. *Biblical Archaeology Review*, 16(5):60-63..

Discusses some of the difficulties incident to rapid dissemination of new archaeological information, especially the bottleneck of prompt publication. It is not feasible, in fact, impossible, to always publish every find fully and without delay. The problem is illustrated from the author's personal experience as an Assyriologist in the British Museum. The Museum received 90,000 clay tablets at one time between 1872 and 1889 without staff to even catalog them. In 1956 he published nine of them from the Babylonian Chronicles, putting an end to much erroneous speculation regarding the historical details behind the closing years of Judah's history. Another problem is the reluctance of scholars to look beyond details and exercise boldness in presenting synopses. RVR

Woo, Wesley S. (Louisville, KY) (1990) "Presbyterian Mission: Christianizing and Civilizing the Chinese in Nineteenth Century California. *American Presbyterians*, 68(3):167-178..

Chronicles the early Presbyterian work among the Chinese in California, particularly in the San Francisco Bay area. Sets the history in the larger framework of American Protestantism's self-identity: the exemplar of God's coming Kingdom. JMH

Wood, John A. (1984) "CONSUMER ADVOCACY: ETHICS IN POLITICAL ACTION. *Review and Expositor* 81(2):225-233.

Chronicles the rise of the consumer movement in the 1960s, and notes the current status. Suggests how Christians should relate to the protection of consumers. DDU

Wright, John Wesley (1990) "Guarding the Gates: 1 Chronicles 26.1-19 and the Roles of Gatekeepers in Chronicles. *Journal for the Study of the Old Testament*, 48:69-81..

Suggests that the job description in 1 Chr 26:1-19 portrays gatekeepers as a paramilitary inner-city security force with three significant roles: governance of the state, administration of temple revenues, and temple maintenance. NH

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.

Zalewski, Saul (1989) "The Purpose of the Story of the Death of Saul in 1 Chronicles X. *Vetus Testamentum*, 39(4):449-467..

Omitting all reference to Saul's reign, the Chronicler retains the story of his death in order to remove suspicion that David was involved. He represents Saul as being executed directly by the Lord. The addendum in 1 Chron 10:13-14 puts a prophetic reinforcement on the rejection of Saul from the kingship. The claim, however, that the Chronicler compares Saul to Manasseh, when Saul inquires of a ghost, is not sufficiently supported. SJS

Zeron, Alexander (1977) "DIE ANMASSUNG DES KONIGS USIA IM LICHTE VON JESAJAS BERUFUNG: ZU 2. CHR. 26, 16-22 UND JES. 6, 1ff. (The Presumption of King Uzziah in the Light of Isaiah's Call: Concerning 2 Chronicles 26:16-22 and Isaiah 6:1ff.). *Theologische Zeitschrift* 33(2):65-68^^

Zeron, Alexander (1974) "TAG FÜR TAG KAM ZU DAVID, UM IHM ZU HELFEN, 1 CHR. 12.1-22. *Theologische Zeitschrift* 30(5):257-261.

This unit is out of place in its present context. Internal evidence suggests a fragment of the material from the rebellion of Absalom has been adapted for use here. And this may give us a clue as to the use of sources in the

composition of the chronicles.

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