

## ANNOTATED BIBLIOGRAPHY ON JUDGES

Abramski, Samuel (1976) "THE LEADERSHIP OF SAMUEL AND THE POSITION OF HIS SONS IN BEERSHEBA. *Beth Mikra*; 1977 22(68):78–97.

Samuel appointed his two sons as judges in Beersheba because, as judge-prophet, he hoped to transfer his powers to them. In this he was a proto-dynastic leader, and only the depravity of his sons prevented the transfer. Appointments were made after major victories, Samuel's appointments being made after the victory at Mizpeh. Saul and David followed similar procedures. The emerging importance of Beersheba as the administrative center of Judah and the southern Negev is confirmed by archeology. (Hebrew)

Abramski, Samuel (1977) "ARTISTRY AND HISTORIOGRAPHY IN THE STORY OF DAVID'S KINGSHIP. *Beth Mikra* 22(71):453–472.

The ordering of the events in 2 Sam. 5 and the following chapters, especially chs. 7 and 8, is not chronological. The author, who may have lived in the early days of the divided kingdom, arranged his material according to a pattern and with later events in mind. The first element is the victory of the king, and that is followed by the treaty with Hiram, from David's last decade, and establishment of his dynasty. Victory gives him the right to establish a dynasty, like the judges who saved (ys) and then judged (spt.). Similar patterns are seen in the case of Samuel and Saul, who sought to establish their dynasty. The stress on Jerusalem may be a hint legitimizing Solomon's kingship. (Hebrew)

Abramson, Shraga (1977) "FROM THE KITAB ALNATAF OF RABBI JUDAH HAYYUJ ON 2 SAMUEL. *Leshonenu*; 1978 42(3/4):203–236.

The Hebrew grammarian Judah ibn Hayyuj is reported by later grammarians to have written four books on biblical grammar, one of which is the *Kitab al-Nataf*. This book is ordered on the sequence of verses and explains difficult passages. The material from existing manuscripts is presented together with reactions of later grammarians. Existing parts of the book deal with Joshua, Judges, 1 Kings, Isaiah, Jeremiah, Ezekiel, but very little on 2 Samuel has come down. It is quoted extensively however in the works of Isaac ben Samuel, a Spanish grammarian. (Hebrew)

Abramson, Shraga (1979) "CHAPTERS CONCERNING RABBI JUDAH HAYYUJ AND RABBI JONAH IBN GANAH, 1) FROM THE "KITAB AL-NATAF" ON THE BOOK OF JUDGES. *Leshonenu* 43(4):260–270.

The beginning of a commentary on Judges, which was attached to Hayyuj's commentary on Joshua, is presented here. Stylistic considerations indicate that its author was the Spaniard Rabbi Isaac the son of Samuel. The second part of the article deals with ibn Ganah's understanding of the root *sbb*, absent from published manuscripts of his *Kitab Al-Mustalhaf*. This is culled from other medieval authors. (Hebrew)

Achtemeier, Elizabeth R. (1960) "THE EXODUS AND THE GOSPEL IN THE OLD TESTAMENT. *Theology and Life* 3:188–197.

Based upon the questions "What was there in the event of deliverance which made it so important to the authors of the OT?" and "is there anything about it which makes it important to us?" The author analogously investigates the theology of the exodus with the theology of redemption. Each is an event brought about by God in which his deliverance differentiates him from all other gods. His people have a unique status because God acts out of love for his own; hence responsibility is to a transcendent God who judges all human ways. Christ is revealed as the true Israel and in him are the heirs of redemption.

Ackerman, James S. (1975) "PROPHECY AND WARFARE IN EARLY ISRAEL: A STUDY OF

THE DEBORAH-BARAK STORY. *Bulletin of the American Schools of Oriental Research* 220:6–13.

G. Ernest Wright began to formulate a new model for the understanding of the origin of Israelite prophecy. Robert Bach sees the summons to flight and the summons to battle have their setting in Israel's premonarchical office derived from northern tribal traditions. Beyerlin argues that almost all the editorial framework of the Judges stories is pre-Deuteronomic. Sees the separation and functions between the king as the military and the judicial authority and the prophet as a charismatic spokesman had already taken place in the tribal league period. Samuel provided literarily and historically the most complete model for the 10–9th cent. prophets' understanding of their relationship to the North Israelite monarchy.

Adams, Henry Babcock (1966) "THE MORAL TEST OF COMMUNICABILITY. *Encounter* 27(2):158–166.

The term "moral" is often ambiguous. In assessing the moral character of an act, the concept of communicability is useful. As words are considered adequate when they convey an intended meaning, so behavior is moral when it adequately communicates the good intentions which prompted it. Besides right intentions which are rightly perceived, moral action involves behavior which is constructive in its results. Since we are not always good judges of our motives, of the effects of our actions, or of what is constructive, it is helpful to have a community which challenges the communicability of our behavior in all three of these aspects.

Ahlstrom, G. W. (1977) "JUDGES 5:20f. AND HISTORY. *J of Near Eastern Studies* 36(4):287–288^^

Amit, Yairah (1987) "Judges 4: Its Contents and Form. *J for the Study of the Old Testament* 39:89–111.

From an examination of Judges 4, argues that the questions regarding the identity of the real redeemer and the hierarchy of heroes in the story of the victory in Deborah's day verify the structure, plot, characters, style, and oddities of the story.

Amit, Yairah (1990) "Hidden Polemic in the Conquest of Dan: Judges XVII- XVIII. *Vetus Testamentum*, 40(1):4-20..

Polemic is manifest throughout the OT, open and hidden polemic. Judges 17-18 has open polemic against Dan and the evil characters portrayed and also has hidden polemic against the cult at Beth-el. Beth-el is not specifically mentioned, but linguistic associations such as the mountain of Ephraim, Dan, graven and molten images, house of God and consecration point to it, as well as peculiarities of structure. The story may be dated between the fall of Dan (732 BC) and the reform of Josiah (622 BC). SJS

Anderson, J.N.D. (1966) "IS THE SHARI'A DOOMED TO IMMUTABILITY? (A REPLY TO DR. NASR) *Muslim World* 56:10–13 (No. 1).

Dr. Nasr gives principal position in the newly-created Agha Khan Chair of Islamic Studies, to the translation of the traditional truths of Islam into a contemporary language without betraying them. But when he speaks of a person who can do this as one who judges the world according to the immutable principles of Islam and does not seek to "reform" these God-given truths in the light of the times, one is puzzled about his meaning. There would be the problem of whether the traditional interpretation of a number of Qur'anic passages is or is not a God-given truth of Islam. Instances of this are polygamy, the contracting of child-marriage, divorce by repudiation, and the severity of hadd punishments. Also, how

are the holy war, the caliphate, and the U.N. Declaration of Human Rights to be regarded? Whatever high principles the philosopher may enunciate, it is the statesman and the lawyer who has to deal with the facts of contemporary life.

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

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

Arnold, Patrick M. (1989) "Hosea and the Sin of Gibeah *Catholic Biblical Quarterly* 51(3):447-460.

Hosea pronounced judgment against Israel in Hos 5:8-14; 9:7-9; and 10:15 for its plans to invade Judah in tandem with the Syrians (Isa 7:5-7). As Ephraim's ancient attack on Benjamin in Gibeah had killed kinsmen (Judges 20), so Israel's plans threatened renewed fratricidal bloodshed. Thus Hosea prophesies against it. In the short run, his prophecy failed, but in the long run it proved accurate because God finally judged Israel for both "sins of Gibeah," totally obliterating Israel via Assyria.

Ashtor, E. (1965) "SOME FEATURES OF THE JEWISH COMMUNITIES IN MEDIEVAL EGYPT. *Zion* 30:128–157 (Nos. 3–4).

The head of Egyptian Jewry was the Nagid, the spokesman to the government and presiding judicial officer. His office was created not by the internal development of the Jewish community but by the Fatimid caliphs, following their usual practice of appointing dignitaries for non-Moslem communities to act as their representatives and serve as high-court judges.

Auld, A. Graem (1976) "REVIEW OF R. G. BOLING JUDGES: THE FRAMEWORK OF JUDGES AND THE DEUTERONOMISTS. *J for the Study of the Old Testament* 1:41–46.

Critique of Boling's (1) lack of clarity in his statements on the growth and structure of the book of Judges, (2) apparently inconsistent analyses, proposed in different parts of the volume, and (3) new proposals which seem less than well founded.

Auld, A. G. (1975) "JUDGES I AND HISTORY: A RECONSIDERATION. *Vetus Testamentum* 25(2a):261–285.

Judges 1 exhibits many marks of untidy, unattractive composition in its grammar, its contradictions and its terminology. Certain structural elements still appear, the Judah-Simeon pact, the Josephites and the oracle from Yahweh. In a commentary on 1:1–2:5 it can be seen that 1:1–2 are a late adaptation and that 1:19–21 are a series of corrections on the first section. 1:22–36 are complex, but show dependence on Josh. 15–18. Yet the editors of Judges 1 had both material and an outlook that were independent of Joshua. The chapter also serves as a late preface to the Deuteronomistic history in Judges.

Auld, A. Graeme (1989) "Gideon: Hacking at the Heart of the Old Testament. *Vetus Testamentum*,, 39(3):257-267..

Such a well-connected story as that of Gideon the "Hacker" must be close to the center of the OT. Although recent readings of Judges 6-8 find it largely free of late Deuteronomistic and Priestly editing, proposes that the Gideon story is nevertheless an example of late biblical narrative. Gideon's call is a piece of literary creativity based on those of Moses and several prophets. The renaming scene echoes Deut 7:5 and 12:3. It is the retelling of an earlier story, known to the writers of the books of Samuel, about Jerubbaal the father of Abimelech. SJS

Bacher, Solomon (1990) "In the Days When the Judges Ruled. *Beth Mikra*, 34(121):149-154..

Comparisons of Ruth with the Book of Judges offer two fruitful approaches. Both books have in common the lack of a king in Israel, the importance of Bethlehem and the role of the judges in the gate. Ruth is transitional, beginning from a non-king situation and concluding with the genealogy of King David. There are also themes and phrases shared with Genesis. (Hebrew) NMW

Barre, Michael L. (1991) "The Meaning of Prsdn in Judges III 22. *Vetus Testamentum*, 41(1):1-11..

The hapax legomenon in Judges 3:22, hprsdn, is not etymologically related to Akkadian parasdin nu, a dis legomenon, but to the more common quadrilateral Akkadian verb naparsudu, "to escape, come out." Structurally the story has three enterings and three existings in chiasmic order. The appearance of Ehud as subject in v. 23 shows a change of subject. Therefore proposes as translation: "and (as a result) the/his excrement came out (of the wound)." SJS

Barrois, George (1971) "ANGLICAN-ORTHODOX RELATIONS: REFLEXIONS OF AN ORTHODOX ON SOME ANGLICAN COMMENTS. *St. Vladimir's Theological Quarterly* 15(4):191-211.

Review of articles by Rossner and Maguire on 1968 Lambeth Conference statement. Rossner calls Anglicans to return to Paradosis of Orthodoxy; Maguire urges cooperation for ultimate unity. Present institutional and theological confusion and compromise concensus statements bother Rossner more than Maguire. For unity we need an organic institution, a liturgy expressing Paradosis, and dogma which controls and judges theology. But Orthodox ethos is basically a new life in Christ, an ethos perhaps incompatible with Anglican ethos. Anglicans need Orthodoxy's approach to Trinity in terms of Persons, stress on Divinity of Christ, concept of man as image of God fulfilled in Holy Spirit, and view of Church found in apostolic unity of doctrine.

Bartelmus, Rudiger (1985) "DIE SOGENANNTTE JOTHAMFABEL—EINE POLITISCH-RELIGIOSE PARABELDICHTUNG. *Theologische Zeitschrift* 41(2):97-120.

Examines whether Buber's assessment of Judg 9:8-15 is correct which claimed that this text is "the strongest anti-monarchic poetry of world literature" by analyzing (1) the Hebrew vocabulary and grammatical forms, (2) the literary context, and concluding that this fable is not an independent piece, incorporated by the redactor, but the composition of the author of Judges. To support this thesis, compares 2 Samuel 12 (Nathan's parable), carefully defines the genre "fable", and shows how Jotham's fable fits into the historical context. (German)

Bauckham, Richard (1985) "THE SON OF MAN: 'A MAN IN MY POSITION' OR 'SOMEONE'?' *J for the Study of the New Testament* 23:23-33.

Offers a critique of Barnabas Lindar's Jesus Son of Man (1983), which argues that bar nasha may mean "a man in my position," and uses this idiom as a criterion of dominical authenticity. But there is not clear attestation of the idiom elsewhere, and the idiom cannot explain all of even the small number of sayings

of Jesus which Lindars judges authentic. Suggests that Jesus used *bar enash* in the indefinite sense ("a man," "someone"), but used it as a form of deliberately oblique or ambiguous self-reference.

Ben-Dov, Nitza (1987) "Dreams and Destiny in Ad Hena (Thus Far). *Prooftexts* 7(1):53–63.

S. Y. Agnon's 1952 novella testifies to the author's hatred of war and his belief that the individual, rather than blind fate, is responsible for his own destiny. The protagonist, a Jew from Palestine, is traveling about in Germany during WWI. The story's climactic episode is a dream which echoes the vow made by Jephthah in the book of Judges. The hero dreams that he has vowed to offer a sacrifice, on his safe return from the war, of whatever first comes out from his house and that he later, upon returning safely, sees himself emerging from the house. The dream reveals the hero, an alienated and incomplete soul who is running away from himself, as no one's victim but his own.

Bernard, Felix (1989) "Do Women Lack Rights in the Catholic Church? *Theology Digest*, 36(1):15-18..

Because of a fundamental interpretation of the creation and fall, women were disadvantages in the Roman Church and theology from the beginning. This has been somewhat corrected by recent Canon Law and Vat. II documents. The 1983 Code allows near equality by having female lectors and acolytes presiding over liturgical prayer, administration of baptism, distribution of Communion, assisting at marriages, and administration of some sacramentals. Women may now serve on tribunals, be diocesan judges, consultors or auditors, serve in counsels and synods, assume activities in pastoral care, and spouses have equal conjugal rights and obligations. However, women are excluded from sacramental ordination, and Rome is undecided concerning the diaconate. Condensed from *Trierer Theologische Zeitschrift* 97(2):150-158, "Ist die Frau in der katholischen Kirche rechtlos?". LHY

Bertram, Robert W. (1987) "Confessio: Self-Defense Becomes Subversive. *Dialog* 26(3):201–208.

Studies the hermeneutics of confessing in a martyrological sense through the eyes of the confessional situation at Augsburg in 1530. Isolates various ambiguities of confessing: (1) the confessor's role progresses from reformer to defendant to subversive; (2) there is a thin line between the dual temptations of avoiding accountability (not speaking one's Gospel) and avoiding culpability (not standing for one's Gospel); (3) one must be clear about the "ultimate" which one is confessing and for which all else can be sacrificed; and (4) that "ultimate" judges one's judges, and gives a credibility beyond what the institutional establishment can give.

Beydon, France (1989) "Violence sous silence: A propos d'une lecture féministe de Juges 19, par Ph. Tribble (Violence in Silence: A Feminist Reading of Judges 19, by Ph. Tribble) *Foi et Vie* 88(5):81-87.

Phyllis Tribble is the only exegete to look at Judges 19 from the viewpoint of the concubine. Tribble notes that the concubine was only considered a proprietary object of the Levite. The "infamy in Israel" consisted of violation of the laws of hospitality and threat of sexual crime against the invited males, not the rape of women. The term infamy (*nebalah*) in the OT shows the common denominator of always being an affront to a male that he needs to avenge. Violence done to the woman started with the intention of Judges 19:3 where she is just a commodity. (French)

Bimson, John J. (1988) "A Reply to Baruch Halpern's "Radical Exodus Redating Fatally Flawed" in BAR, November/December 1987. *Biblical Archaeology Review* 14(4):52–55.

A point by point analysis of Halpern's article demonstrating that there are significant misunderstandings both of Bimson and Livingston's article itself and of the archaeological evidence he uses to refute it. This

applies to the cultural history of Palestine, the chronology of the cultural changes demanded by archaeology, and their relation to the biblical narrative in Joshua and Judges.

Biran, A. (1982) "THE TEMENOS AT DAN. *Eretz-Israel* 16:15–43.

The existence of a temenos at Dan may be presumed in view of the reference in Judges 18, 1 Kgs 12:28–30, and Amos 8:14. Excavations at the site, carried out by the Nelson Glueck School of Biblical Archaeology of the Hebrew Union College, Jewish Institute of Religion, have indeed revealed the remains of such a temenos, which existed from at least the 10th cent. BC to the 3rd/4th cents. AD. Presents the finds of these successive temenoi. (Hebrew) DDo

Blancy, Alain. (1990) "Les Juifs et la Revolution Francaise (The Jews and the French Revolution) *Foi et Vie* 89(1):85-92.

Clement Tonnerre told the French Constitutional Convention that everything was accorded to the Jew as an individual, everything refused to him as a nation. The emancipation of French Jews came at the price of rejection of their corporate character, laws, tribunals, and judges. E. Poulat and A. Hertzberg explored the principles of the Revolution. For Poulat it was the emergence of a state for the first time without God, without religious reference. French Judaism today oscillates between a republicanism inherited from the Revolution and a "counter-revolution." (French)

Blankenstein, L. M., (1960) "DIE RICHTERVORLESUNG LUTHERS (Luther's Lectures on Judges). *Archiv fur Reformationsgeschichte* 51:1–18.

Did Luther actually author the lectures in WA IV, 529–586 entitled *Prelectio Lutheri in librum Judicum*? His authorship has been questioned by Dieckhoff, Denifle, and recently by Stange. Content and style, however, compel us to accept his authorship. So also the verdict of Stephan Roth, Luther's friend and student. The *Prelectio* consists of monastic lectures delivered in the Augustinian Monastery at Wittenberg and throws light on Luther's otherwise obscure monastic activities. Using the heroes of the book of Judges as models Luther encourages and admonishes the novices and monks. Here are beginnings of a critique of 15th and 16th century monastic ideals. (German)

Blenkinsopp, J. (1961) "BALLAD STYLE AND PSALM STYLE IN THE SONG OF DEBORAH: A DISCUSSION. *Biblica* 42:61–76.

Literary analysis of the Song of Deborah (Judges 5) has always presented major difficulty, because of the serious reservations which must be made concerning its literary unity. That which really unifies the poem is the theophany which also gives it specific religious note. As for the literary character, it is clear that many of the verses are cast in psalm-form. If these be subtracted we shall be left with a clear cut ballad in five moments interlaced with short lyric choral elements. They can be summarized thus: (1) conditions before the battle vv. 6–8; (2) the gathering of the clans, vv. 13–18; (3) the battle (climax) vv. 19–22; (4) the killing of Sisera, vv. 24–27; and (5) his mother waits in vain vv. 28–30. Thus the Song, as it has come down to us, is thematically fully integrated and unified. Its key words repeated many times are Israel and YHWH and it proceeds dramatically from one to the other of these-theme and counter-theme—until both come together in a synthesis which is not merely conceptual but historical, one of the great and unforgettable social experiences of the race.

Block, Daniel I. (1990) "Echo Narrative Technique in Hebrew Literature: A Study in Judges 9. *Westminster Theological Journal*, 52(2)::325-431..

In echo narrative technique a story-teller deliberately employs preexistent accounts to shape the recounting of a new event. Examines Judges 19, a likely example of this literary strategy, and provides an analysis

of the relationship between Judges 19 and Genesis 19, and an explanation for the narrator's use of this traditional material. WSS

Boling, R. G. (1976) "RESPONSE. *J for the Study of the Old Testament* 1:47–52.

Replies point by point to critical reviews by A. G. Auld, J. D. Martin, and P. C. Craigie (in same issue of JSOT) of his Anchor Bible commentary on Judges (1975).

Boogaart, T. A. (1985) "STONE FOR STONE: RETRIBUTION IN THE STORY OF ABIMELECH AND SHECHEM. *J for the Study of the Old Testament* 32:45–56.

Shows how the theme of divine retribution indicates a clear plot in the narrative of Judges 9. This fact disqualifies the widely-held view (e.g. V. Fritz, VT, 1982, 32:129–144) concerning the history of the transmission of the several traditions of text.

Bos, Johanna W. H. (1988) "Out of the Shadows: Genesis 38; Judges 4:17–22; Ruth 3. *Semeia* 42:37–67.

Seeks to delineate the role of Tamar, Jael, and Ruth as they challenge patriarchy from within patriarchal structures. All three women use some form of ruse to achieve their goal.

Brannon, R. C. L. (1971) "ORGANIZATIONAL VULNERABILITY IN MODERN RELIGIOUS ORGANIZATIONS. *J for the Scientific Study of Religion* 10(1):27–32.

Observes the degree to which individual churches within a denomination differ in the norms, values and practices to which they subscribe. Interprets these as reflecting the political and social forces of their communities. Suggests that the church is a vulnerable organization because it is dependent on members' favor who participate largely for instrumental return. Considers the motivational supports of religion and concludes self interest is paramount. Thus serving needs is the dominant activity of religious bodies. Sees the worship as illustrative of this service function. No important business takes place and no tangible outcome results from worship yet the church judges its service on attendance. Reasons that it does so because in worship money for support is received and lay help is solicited. Considers the status and dependency dynamics of church lay and clerical leadership. Concludes the church is the most vulnerable organization in the community.

Braulik, Georg (1988) "Zur Abfolge der Gesetze in Deuteronomium 16,18–21, 23. weitere beobachtungen (On the Sequence of the Laws in Deuteronomy 16:18–21:23. Further Observations). *Biblica* 69(1):63–92.

This is the second of three articles on the sequence of laws in Deuteronomy 12–26. The first dealt with the so-called "Privilege Law" in 12:2–16:17. The present essay treats laws concerning officials in 16:18–18:22 and the fifth law "to preserve life" in 19:1–21:23. A third article will deal with chapters 22–25. In the present study, attention is given to individual officials including judges, those responsible for the register, the king, priests, and prophets in 16:18–18:22, while 19:1–21:23 pertain to juridical matters, laws concerning war, and murder. (German)

Brenner, Athalya (1990) "A Triangle and a Rhombus in Narrative Structure: A Proposed Integrative Reading of Judges IV and V. *Vetus Testamentum*, 40(2)::129-138..

The two texts of Judges 4 and 5 form one narrative, mutually inclusive, with a cast of characters in a complementary literary relationship. Chapter 4 is in the shape of a triangle, with two members of the cast

at each vertex: (1) Deborah and Barak; (2) Jabin and Sisera; (3) God and Jael. It is male-oriented. Chapter 5 is in the shape of a rhombus comprised of two triangles. The first triangle has three mothers, Deborah, Sisera's mother and Jael. The second triangle has Barak, Sisera and God. The rhombus is female-oriented. The imagery in each geometric figure determines its orientation. SJS

Brettler, Marc Z. (1989) "Jud 1,1-2,10: From Appendix to Prologue *Zeitschrift für die Alttestamentliche Wissenschaft* 101(3):433-435.

Judges 1:1-2:10 originally functioned as an appendix to Joshua. This conclusion is supported by the way Josh 24:28-31 is repeated again in Judg 2:6-9. Similar repetitions help identify insertions elsewhere in the Bible.

Brettler, Marc (1989) "The Book of Judges: Literature as Politics *Journal of Biblical Literature* 108(3):395-418.

Seeks to offer a plausible background for the composition of Judges which explains its oddities. Suggests ideological concerns and motivations of the author/editor that led to the selection and shaping of traditions used in the book. While Judges narrates events from the pre-monarchic period, it is really concerned with events from the period of the development of the monarchy, namely, supporting David. It is thus a pro-Judean work directed against the other tribes.

Bridges, Sydney. (1981) "PARAGUAY'S VISION OF HUMAN RIGHTS. *America* 145(21):419-422.

Judges the recent switch in US policy towards Paraguay a prerogative of the Reagan administration, but premature and unrealistic and, at worst, blatantly cynical if supposedly based on improvements there. Reviews repressive measures dating back to 1945. Discusses the significance of 'illegal or unofficial economic and political power (clout)-in civil rights violation. Gives examples of the violation of minority rights in the land. Surveys the harassment of the press, labor organizations and political groups.

Brundage, J. A. (1980) "MATRIMONIAL POLITICS IN THIRTEENTH-CENTURY ARAGON: MONCADA V. URGEL. *J of Ecclesiastical History* 31(3):271-282.

Examines the conflict of lay and ecclesiastical marriage ideals in a case in Aragon referred to as Moncada v. Urgel, based on a bundle of fragile 13th cent. documents. The lay model of marriage still prevailed in the 13th cent., the case shows, and while the issues that the ecclesiastical judges addressed had to do with questions of consent, consummation and age, it is clear King James was thinking in more economic and political terms. It was he who pressed for the lay model in the case.

BUSE, IVOR (1963) "THE GOSPEL ACCOUNTS OF THE FEEDING OF THE MULTITUDES. *Expository Times* 74:167-170.

This narrative is crucial for any study of the relationship between the Gospels, for it is found in all four. John did not know the synoptics. Both John and the Synoptics are dependent upon a common tradition. He finds a definite tone of historicity in John's account. From his findings and conclusions regarding this one event, he judges that we must see symbolism and theological motif in John's Gospel only when so compelled by the narratives themselves. Footnotes.

Callaway, Joseph A. (1983) "A VISIT WITH ALIHUD. *Biblical Archaeology Review* 9(5):43-53.

Beginning with a name, Alihud, stamped on a Jar handle from Iron Age I (11th cent.) Raddana, a tiny village on a hilltop near Ai, attempts to reconstruct what Israelite life would be like for such as he in the period of the Judges. The imaginative account is based on the architectural and artifactual remains found at Raddana and its neighboring larger settlement of Ai. The way of life is revealed to be the ultimate of simplicity, and primarily agricultural.

Campbell, Edward F., Ross, James. (1963) "THE EXCAVATION OF SCHECHEM AND THE BIBLICAL TRADITION. *Biblical Archaeologist* 26:2–26 (Feb.).

A description of the recent archaeological finds relating to the city of Schechem and its prominent place in the OT. Assesses the value of the discoveries in shedding light on the following periods of the history of Schechem: (1) Patriarchal times, (2) the Israelite conquest, (3) the period of the Judges, (4) Schechem under the monarchy, (5) following the fall of the Northern Kingdom, (6) Hellenistic Schechem.

Carlson, Eric Josef (1990) "Marriage Reform and the Elizabethan High Commission. *Sixteenth Century Journal*, 21(3)::437-451..

Marriage law reform was common. In England, attempts to reform the law failed. Judges refused to engage in "judicial activism" to achieve reform from the bench. Creation of the High Commission provided a new opportunity for reform. The Northern High Commission refused to encroach upon the matrimonial jurisdiction of the ordinary courts but used its authority to assist those courts. Involvement of the commission in a handful of marriage cases can be seen as part of their mandate to enforce royal authority. MJH

Carman, John B. (1988) "The Discourse of Religious Studies *Soundings* 71(2/3):221-229.

Relates how the fieldwork of comparative religion has historically taken place within the process of translating the Bible into other languages. Here, significant human meanings have been compared in the minute decisions of particular words and phrases. Within the scope of Gadamer's hermeneutics, this process of translation exemplifies the dialectical nature of understanding. In addition to such understanding, however, is the process of evaluation, whereby one judges the truth of what he or she seeks to understand.

Cathcart, Kevin J. (1977) "THE "DEMONS" IN JUDGES 5:8A. *Biblische Zeitschrift* 21(1):111–112.

In spite of the diversity of the proposals set forth in recent years by D. R. Hillers, B. Margulis, P. C. Craigie, and R. G. Boling, Jdg. 5:8a remains a baffling text. The real crux of the verse lies in the second colon in the word lhm. Rather than emend the MT, one should perhaps relate lhm to Akkadian lahmu, "demon." In Mesopotamia, lahmu-demons were worshipped in the cult, and representations of them were placed at the entrance of the gateways of the temples to ward off evil powers. Jdg. 5:8a may be translated: "They chose new gods/indeed lahmu-demons of the gates."

Cattui de Menasce, Giovanni. (1975) "OSSERVAZIONI IN MARGINE AD UN LIBRO (Notes in the Margin of a Book). *Divinitas* 19(1):79–88.

In a collection of essays published by A. Marranzini under the title Corrent: Teologiche Post-conciliar (Post-Conciliar Theological Currents), Rome, 1974, the author expected a series of essays fostered by Vatican II insights. His critique indicates that what he found was a statement of various problems: a presentation of some of the contemporary theologies of conflict (e.g. Moltmann, J. A. T. Robinson, and intramurally, Rahner, Metz) which he judges are wanting in their soundness and are unaffected by the true thrust of Vatican II. (Italian)

Charland, Raymond (1962) "ASPECT PASTORAL DES CAUSES DE NULLITE DE MARIAGE (The Pastoral Aspect of Annulment Processes). *Nouvelle Revue Theologique* 84:164–173.

Based Upon the allocutions of Pius XII concerning the general function of the judiciary in the church, the duties of the opposing lawyers in annulment processes and the degree of certitude demanded for just sentences, a proposal is made for two modifications in the existing trial procedure: (1) freeing the "defender of the bond" from the obligation to appeal from the first sentence, (2) allowing the same to assist at the deliberation of the judges. (French)

Chiu, Andrew (1986) "Who Is Moses' Father-in-law? *East Asia J of Theology* 4(1):62–67.

Exodus and Numbers appear to use three different names, Ruel, Jethro and Hobab, to refer to Moses' father-in-law. Similarly, Exodus and Numbers refer to him as a Midianite, but Judges calls him a Kenite. His true name was most likely not passed down through the ages. In the oral stage, some storytellers in the South called him 'the friend of God' (Ruel), and others addressed him as a 'beloved' (Hobab). In the North, however, since he was a priest and chieftain, the storytellers called him 'his majesty' (Jethro). He was probably a Midianite ethnically but a Kenite (a smith) by trade.

Clark, Vivian. (1983) "WAS JESUS CHRIST A MAN'S MAN? *Christianity Today* 27(4):16–18.

It is helpful to look at the male aspect of Jesus Christ in his humanity, for he portrayed a theology of maleness. He was a picture of masculinity, a role model for boys to follow as they grow up learning to be men. Jesus stands in sharp contrast to a culture that judges manhood by appearance and status. Jesus remains the perfect example of completed humanity. Following his masculine role model will not produce a stereotype. Because of his infinity, his life develops in each man—and each woman—a unique representation of himself, with multitudinous shades of character, producing no two disciples alike.

Cohen, Gary G. (1970) "SAMSON AND HERCULES: A COMPARISON BETWEEN THE FEATS OF SAMSON AND THE LABOURS OF HERCULES. *Evangelical Quarterly* 42(3):131–141.

Is either the Samson account or the Hercules myth dependent on the other? Are both reflections of ancient solar myths? Based on (1) chronological data and (2) comparison of their deeds, the answer to both questions is "No." If there was a real man behind the Hercules legends, he may have antedated Samson, but no Hercules myths were written before the composition of Judges. Hercules' deeds are fantastic and amoral; Samson's deal with real-life situations and stress the purpose of God. Nor can Samson's deeds be forced into the number twelve, like Hercules' famous feats.

Connell, Desmond (1968) "PROFESSOR DEWART AND DOGMATIC DEVELOPMENT. Part III. *Irish Theological Quarterly* 35(2):117–140.

Dewart's consideration of dogmas as nothing other than cultural forms makes it likely that his view is completely subjectivist. Against him is this: a philosophical account of the nature of truth is a product of human culture, but it presupposes a certain basis and originative understanding of truth which is the a priori condition for the possibility of culture. For the church there is a certain originative understanding of divine truth, which is the a priori condition of her being, and enables her to emerge for what she is within human culture and to transform it. The church does not derive this understanding from man's philosophy; it is rather the light by which she judges philosophy.

Coote, Robert (1972) "THE MEANING OF THE NAME ISRAEL. *Harvard Theological Review* 65(1):137–142.

Textual examination of the name Israel as given in Gen. 32:29. The meaning of Israel is probably "El judges", from the verb *s'yr* or *ys'r* meaning "to govern by rendering judgment or decree," and relates specifically to Ps. 82 where El takes his judgment seat in the council of the gods.

Cottier, Georges M. (1969) "LA NOTION DE VALEUR RELIGIEUSE (The Notion of Religious Value). *Nova et Vetera* 44(3):194–207.

The notion of the religious cosmos is broader than that of religious value, for it embraces noetic elements for representing and explaining the world, including the mythic. Ethics apart from religion judges by man as the standard; religious ethics considers man's relationship with God. The religious cosmos gives the basis for the religious values and these form the basis for judging other religions. Intolerance can arise but it is secondary to the value. All religion demands an apologetic and part of this must be based on axiology. (French)

Couturier, Guy (1989) "Deborah: Une autorité politico-religieuse aux origines d'Israël (Deborah: A Political-religious Authority at the Origins of Israel) *Studies in Religion/Sciences Religieuses* 18(2):213-228.

It is commonly believed that women have more extensive rights in our age than in antiquity. Might Israel be an exception? The account of Deborah (Judges 4-5) is a helpful source on the subject. Literary examination leads to the conclusions that Deborah's song is early and reliable, the tradition has been religiously interpreted, the interpretation is as important for our purposes as the event, Deborah as chanter of historical event plays a primary role in the formulation and transmission of Israel's faith. (French)

Craig, William L. (1984) "little use in advancing significantly the contemporary discussion on the problem of miracles. COLIN BROWN. *MIRACLES AND THE CRITICAL MIND: A REVIEW ARTICLE* *J of the Evangelical Theological Society* 27(4):473–485.

Judges the work to be inchoate and inconsistent and so of little use in advancing significantly the contemporary discussion on the problem of miracles.

Craigie, P. C. (1978) "DEBORAH AND ANAT: A STUDY OF POETIC IMAGERY (JUDGES 5). *Zeitschrift für die Alttestamentliche Wissenschaft* 90(3):174–381.

The portrayal of Deborah in Judg 5 is based upon the use of poetic imagery which is primarily associated with the Canaanite goddess Anat. This idea is based on the following: (1) Deborah, like Anat, has a male warrior assistant. (2) Deborah, like Anat, is a leader of warriors. (3) Deborah "dominates" (*tdrky*) on the battlefield, just as Anat is mistress of "dominion" (*drkt*). (4) As Anat is a "maiden" (*rhm*), so too an allusion is made to Deborah being a maiden (*rhm*). (5) Deborah, like Anat, commands a military host of stars. Attempts to substantiate these comparisons on the basis of the Hebrew text and relevant Ugaritic texts. Suggests some implications of this use of poetic imagery.

Craigie, P. C. (1978) "THE INFLUENCE OF SPINOZA IN THE HIGHER CRITICISM OF THE OLD TESTAMENT. *Evangelical Quarterly* 50(1):23–32.

The implications of Spinoza's influence are important for the current rethinking of methodology in OT studies. (1) In his method—an explicit critique of revealed religion—Spinoza was more the founder than a forerunner of higher OT criticism. (2) His method influenced the disciplines in the 18th and 19th cents. via Herder and German Romanticism. (3) Such method, assuming a stance wherein reason judges the Bible as a human document, inevitably undermines Biblical authority. (4) The dilemma is that the assumption of complete objectivity in criticism rules out a "God-hypothesis" and thus fails to account for the Bible's

central belief.

Craigie, P. C. (1977) "PARALLEL WORD PAIRS IN THE SONG OF DEBORAH (Judges 5). *J of the Evangelical Theological Society* 20(1):15–22.

Of 22 Hebrew-Ugaritic parallel word pairs in the Song of Deborah, only five appear to be distinctive and even these do not necessarily carry any significance for an argument concerning the relationship between Hebrew and Ugaritic poetry. It might be argued that the use of thought parallelism was adopted from the Canaanites by the Hebrews but nothing further is required in respect to parallel words in that they inevitably follow the thoughts they express.

Craigie, P.C. (1976) "REVIEW OF R. G. BOLING, JUDGES. *J for the Study of the Old Testament* 1:30–36.

Discusses, in relation to the Anchor Bible series in general and this volume on Judges in particular, (1) the implications of a commentary on Scripture written from a strictly academic and interfaith (effectively, non-faith) perspective; (2) the relevance of this type of commentary for the general reader or layman, for whom it is intended.

Crownfield, David R. (1978) "CONSCIOUSNESS AND THE VOICES OF THE GODS: AN ESSAY REVIEW. *J of American Academy of Religion* 46(2):193–202.

Discusses Julian Jaynes' speculations on the origins of consciousness and also his postulation of the bicameral mind, which poses profound epistemological problems. Judges the ultimate impact of Jaynes to be Nietzschean and suggests some implications of this outcome.

Cundall, A. E. (1970) "JUDGES—AN APOLOGY FOR THE MONARCHY? *Expository Times* 81(6):178–181.

Without minimizing divine inspiration of Judges, we may see in the details and structure the author's (or editor's) purpose in contrasting the accomplishments of David's reign with the earlier anarchy. 1:1–2:5 highlights Judah and the fact that the confederation never completed the conquest (David of Judah did); 2:6–16:31 pictures the perpetual vulnerability to Philistine assimilation and only brief deliverances, the support of deliverers and the inter-tribal warfare; 17:1–21:25 states four times there 'was no king in Israel' and sets forth two stories of horrors which, monarchists could boast, 'couldn't happen now adays.'

Dahood, Mitchell (1979) "SCRIPTIO DEFECTIVA IN JUDGES 1, 19. *Biblica* 60(4):570.

The word *lo* in Judg 1:19 is a defective spelling of *la'a*, "to be weak, unable." So this verse should be read: "Yahweh was indeed with Judah./He seized the hill country,/but could not evict the inhabitants of the plain,/for they had iron chariots." This is supported by the use of this same verb in Gen 19:11 and Exod 7:18. So it is not necessary to believe an original *yakol* fell out by haplography.

DAUBE, D. (1956) "GIDEON'S FEW. *J of Jewish Studies* 7:155–161.

A discussion of Gideon's methods used in reducing his army to 300 men, as recorded in Judges 7:2–8. The meaning of the oracle whereby those who lapped like dogs were chosen, as well as its relation to the other test which allowed the fearful to return home are examined. Each test is seen as coming from a separate tradition, and some observations are made concerning the probable development of the present account.

Davis, Dale Ralph. (1984) "COMIC LITERATURE—TRAGIC THEOLOGY A STUDY OF

JUDGES 17–18. *Westminster Theological J* 46(1):156–163.

Gives attention to the writer's technique and outlines the theology of the narrative for the people of God. Discusses the expressed viewpoint of the writer, the subtle manner of the story, and the vital theology of the passage. The general theme pervading the whole narrative is its concern over false religion: the judgment on false religion, an antidote for false religion, the stupidity of false religion, and the tragedy of false religion.

Demsky, Aaron Kochavi, Moshe (1978) "AN ALPHABET FROM THE DAYS OF THE JUDGES. *Biblical Archaeology Review* 4(3):22–30.

A sherd from the site, Izbet Sartah, contains the longest proto-Canaanite alphabetic inscription ever found and is also the oldest (12th cent.). It was evidently an alphabetic writing exercise and contains with minor exceptions, the whole Hebrew alphabet, written from left to right, contrary to the normal practice of later inscriptions. This sherd supports the idea of extensive literacy in early Israel, and supports a recent contention that the Greeks borrowed the alphabet earlier than the usually suggested 8th cent. date, and from Canaan rather than Phoenicia.

Demsky, Aaron. (1977) "A PROTO-CANAANITE ABECEDARY DATING FROM THE PERIOD OF THE JUDGES AND ITS IMPLICATIONS FOR THE HISTORY OF THE ALPHABET. *Tel Aviv* 4(1/2):14–27.

The newly discovered inscription from Izbet Sartah (near Tel Aphek in Israel), containing 5 lines and at least 87 letters in the Proto-Canaanite script, provides the oldest abecedary of the linear alphabet yet found. The last line consists of the Proto-Canaanite alphabet, written from left to right, probably by a school master. The first 4 lines, which defy deciphering, are by another hand, apparently the efforts of a student copying the various letters. The inscription dates from the 12th cent. BC and provides the missing link in the evolution of the alphabet from Proto-Canaanite to the Old Hebrew and Phoenician scripts. Furthermore, the striking resemblance of the letters to those of the Greek alphabet suggests an early borrowing by the Greeks, possibly through the agency of the Sea Peoples.

Derrett, J. Duncan M. (1991) "Judgement and 1 Corinthians 6. *New Testament Studies*, 37(1):22-36..

Contrasts the courts and judgment by the unrighteous with Paul's expectation that even the least prestigious of the saints is completely capable of discerning the hearts of Christians at odds with one another within a congregation (and not merely the facts of a case). Their participation as judges in the Great Assize makes their going to court before pagans absurd. RJE

Deutsch, Richard (1972) "THE BIBLICAL CONCEPT OF THE "PEOPLE OF GOD." *South East Asia J of Theology* 13(2):4–12.

The history of the concept 'm YHWH/Elohim ("People of God") is traced with its ever broader application. The original meaning of 'm was probably "close male relative" (Lev. 21:1). In Judges (5:11, 13; 20:2) the 'm YHWH are apparently the men of the amphictyonic league who worship YHWH and fight the league's battles. Under the monarchy the term comes to be applied to the people of the nation, who follow YHWH. In the prophets it is applied to the idealized Israel and beyond that to all who follow YHWH. Projected by the prophets into the future, the concept's essential universalism (e.g., Zech. 2:11) is fulfilled in Jesus Christ.

Dieterle, Christiane (1990) "Le livre des Antiquites Bibliques: regard sur quelques textes

(Pseudo-Philo: A Look at Some Texts). *Foi et Vie.*, 89(5)::49-60..

Pseudo-Philo, also known as Biblical Antiquities, is a sort of chronicle of history from Adam to the death of Saul. Its 65 chapters take considerable literary liberty. It retains very little of the cycle of Abraham, but develops greatly the material of the book of Judges. Abraham in a fiery furnace and a dialogue between God and Moses before Moses' death figure prominently. The history of Judges takes 23 chapters, in which the principal hero is someone called Cenez, unknown to the Bible. (French) CSL

Dooling, Thomas A. (1989) "Robed in Dignity" *Parabola Magazine* 14(4):64-69.

The American judicial system continues to require rituals like robe wearing from its judges to emphasize the judge's role, not his person. His role in bringing reconciliation between litigants demands a neutrality which is heightened by the rituals.

Dorsey, David A. (Evangelical Sch. of Theol., Myerstown, PA) (1991) "Can These Bones Live? Investigating Literary Structure in the Bible. *EJ.*, 9(1)::11-25..

Rhetorical criticism or discourse analysis is profoundly affecting biblical studies. Investigates structural conventions used in the Hebrew Bible, focusing on Judges, Ezekiel, the Joseph Story (Genesis 37-50), Canticles, Jonah, and Genesis 12-21. This type of analysis provides for: appreciation of literary artistry, relating parts to the whole, perceiving the rationale of a unit's overall arrangement, accounting for apparently misplaced units, identifying boundaries of textual units, providing a check on redaction-critical conclusions, accounting for repetition, explaining differences between parallel books, and discovery of points of emphasis. WSS

DRAFFKORN, ANNE E. (1957) "ILANI/ELOHIM. *J of Biblical Literature* 76:216–224.

The atypical use of *elohim* in Ex. 21:6, usually translated "Judges" corresponds with the Nuzi term *ilani*, "gods" or "household gods". In the Nuzi legal texts, the latter are appealed to for protection in extraordinary matters concerning family property. Thus the case of a man desiring to be a permanent slave (Ex. 2:16), involving a share of the family estate, makes necessary the participation of the *elohim*.

Drakeman, Donald L. (1984) "CULT MEMBERS: CONVERTS OR CRIMINALS?" *Christian Century* 101(5):163–165.

It may soon be legal to kidnap and imprison law-abiding adults solely because they have embraced a new religion—one of the most dangerous threats to religious liberty in recent years. Although some religious cults may engage in illegal, coercive behavior, we should not accept all such allegations. Similar charges have been made about virtually every new religion, and laws are now on the books to punish crimes of kidnapping and false imprisonment. Many deprogramming bills are based on legislation introduced by Rep. Howard Lasher in New York. This bill suffers from constitutional defects and requires judges to make assumptions with no scientific standards to apply. We may use powers of prayer and persuasion to save souls from cults deemed destructive; we must not use civil authority to compel our children to hold our religious views.

Drews, Robert (1989) "The "Chariots of Iron" of Joshua and Judges" *Journal for the Study of the Old Testament* 45:15-23.

From a consideration of possible explanations of the term "chariots of iron," concludes that they may refer either to chariots with scythed or iron-tyred wheels. Neither type is known before 700 BCE.

Dumbrell, W. J. (1983) "'IN THOSE DAYS THERE WAS NO KING IN ISRAEL; EVERY MAN DID WHAT WAS RIGHT IN HIS OWN EYES.' THE PURPOSE OF THE BOOK OF JUDGES RECONSIDERED. *J for the Study of the Old Testament* 25:23–33.

Calls into question the traditional interpretation of Judg 21:25 as an introduction to the monarchical books which follow. Suggests that the function of the verse rather is to emphasize to Israel in exile that the pattern of direct divine intervention, with theocratic leadership, was supremely illustrated in the chaotic age of the Judges. It is the revival of this manner of leadership which alone would hold the key to Israel's future.

Dumbrell, W. J. (1974) "SPIRIT AND KINGDOM OF GOD IN THE OLD TESTAMENT. *Reformed Theological Review* 33(1):1–10.

The theological function of the Spirit is to implement and sustain the OT notion of the kingdom of God. Examines Isa. 63:7-14 which teaches that God's kingship had been accomplished by the Spirit through Mosaic leadership. The Spirit enabled the judges to function as God's covenant executives, protecting Israel's unity from external attack and dissolution. Both Moses and Joshua are presented as Spirit-endowed judge-type figures. The Spirit is closely connected with both the rise of prophecy proper (Samuel) and the emergence of kingship (Saul, David) with its inbuilt messianism including the elements of anointing and Spirit-bestowal. The role of the Spirit is surveyed from Moses to Malachi.

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)

Engel, Helmut (1979) "DIE SIEGESSTELE DES MERENPTAH: KRITISCHER UBERBLOCK UBER DIE VERSCHIEDENEN VERSUCHE HISTORISCHER AUSWERTUNG DES SCHLUSSABSCHNITTS (The Victory Stela of Merenptah: Critical Survey of the Different Attempts at the Historical Evaluation of the Concluding Section). *Biblica* 60(3):373–399.

Any attempt at reconstructing the pre-history of Israel must take into consideration Merenptah's victory stela, which dates before the fifth year of this Egyptian Pharaoh. A survey of the studies and relevant arguments pertaining to the mention of "Israel" on this stela indicates it is uncertain whether the precise meaning of this term is identical to the "children of Israel" in Exodus, Numbers, and Judges 5, or how it came to be put together or taken over. (German)

Engelhardt, H. Tristram, (1980) "BIOETHICS IN THE PEOPLE'S REPUBLIC OF CHINA. *Hastings Center Report* 10(2):7–10.

Scattered reflections concerning biomedical ethics in China, drawn from meetings and discussions with physicians, philosophers, judges, and others in China. Discuss background assumptions, the family, consent, definition of death, sexuality, contraception, abortion, defective newborn and the retarded, the right to medical care, and dialectical materialism.

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

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

Eves, Terry L. (1982) "ONE AMMONITE INVASION OR TWO? 1 SAM 10:27–11:2 IN THE LIGHT OF 4QSAma. *Westminster Theological Journal* 44(2):308–326.

Discusses value of 4QSAma in attempting to restore the biblical text. Presents major textual traditions, categorizes the evidence according to each text's relationship with the others, compares the MT and discusses the type of text reflected in the Qumran fragment. The Qumran text shows that it was the first invasion of Nahash (missing in MT) that triggered the people's desire for a king. In the past, Israel had called to God for deliverance. Here, Israel instead demands a king. This is not a repetition of the sin cycle of Judges. It is an intensification.

Exum, J. Cheryl (1980) "PROMISE AND FULFILLMENT: NARRATIVE ART IN JUDGES 13. *J of Biblical Literature* 99(1):43–59.

Focuses attention on the relationship between literary structure and meaning in Judg 13 on the premise that proper delineation of form contributes to proper articulation of meaning. Starting from the present form of the story, explores the role of literary devices such as repetition and inclusion in giving it shape, and seeks out clues to its major emphases by a careful study of the arrangement of words, phrases, and larger units of material.

Exum, J. Cheryl (1990) "The Center Cannot Hold; Thematic and Textual Instabilities in Judges. *Catholic Biblical Quarterly*, 52(3):410-431..

On the whole, the book of Judges is characterized by increasing corruption and moral hopelessness. A corresponding dissolution of coherence occurs both at the substantive and structural levels of the book. Because King Yhwh intervenes in Israel in ways that are both destructive and constructive, Yhwh shares responsibility for the social and moral disorder at the end of the book. Judges is a book about the uncertain, sometimes ambivalent nature of reality, a matter about which the Bible is disarmingly honest.  
MSM

FERGUSON, EVERETT. (1960) "ORDINATION IN THE ANCIENT CHURCH. *Restoration Quarterly* 4:117–138.

An investigation of the modes of selection and installation to office among the Romans, Greeks and Jews. Considers in turn the features of selection and installation of Roman magistrates, priests and officers of Roman clubs; Greek magistrates, priests and officers of associations. In a discussion of the Jewish background cites the ceremonies for the installation of priests, the appointment of prophets; elders, judges and rabbis as seen in OT precedents; and elders and rabbis as reported in the rabbinic literature. Considers also the term "elder," and their place in the Sanhedrin; the community and synagogue officers in the diaspora; and finally functionaries in the Qumran community. Footnotes. Glossary of special terms. First of three parts.

Fontaine, Carole (1985) "Theological Implications Of The Arms Race. *Theological Students' Fellowship Bulletin* 9(2):5–9.

The OT is full of military imagery and a patriarchalism that reserves important decisions to an elite, a viewpoint apparently in sharp contrast to that of a bleeding, rejected Messiah. But the OT can be read differently. The Holy One of Israel is the protector of "special interest groups" (widows, orphans, resident aliens), leader of a great experiment in equality who preferred slaves to pharaohs and made young women into judges and heroines. The imagery of a war god shows that the faithful are always engaged in a struggle for life and justice in a world that so often chooses death and injustice. Government officials today, for example, have told us a nuclear freeze is bad military policy. We must fight against such violence and death by saying "no" to nuclear madness and military aid to support antiterrorist squads when the poor need justice and good.

Ford, J. Massingberd (1967) "THE APOSTOLATES OF THE SICK AND WOMEN IN PASTORAL CARE. *J of Pastoral Care* 21(3):147–162.

An historical study of the traditional attitude of the Roman Catholic Church toward sick patients and women. Suggests these have been accorded derogatory status in reference to active memberships and ministries in the Body of Christ. Appeals for the establishment of an apostolate of the sick in pastoral care. The sick patients possess certain "spiritual gifts" which qualify them for ministries in pastoral care to the sick: (1) They are undistracted by this world; (2) they possess time; (3) they are eager to help; (4) they crave community with their fellows; (5) they are objective and impartial judges of the drama of life. Likewise, an apostolate of women should be recognized in the church. If the male is the living image of Christ, the woman's destiny seems to be in recreating the human symbol, the living image of the Holy Spirit in the life of the church.

Franken, H. J. (1976) "THE PROBLEM OF IDENTIFICATION IN BIBLICAL ARCHAEOLOGY. *Palestine Exploration Quarterly* 108(Jan-June):3–11.

Discusses the methods to be used for identifying the biblical provenience of modern, or archaeological sites, especially the relation of traces of human history and the total complex history of the site as a whole. The minimal requirements for inferring identity with a biblical site are: that it is a site mentioned in historical texts, that we know the nature of that site, its location and the date. Reversal of this process creates only confusion and error. Illustrates by using the identification of Tell es-Sultan with OT Jericho and Tell Deir `Alla with Succoth of the Judges period both of which lack adequate evidence.

Friedrich Wilhelm (1989) "Religiose Aspekte der sogenannten "Kriegslyrik" unter Berücksichtigung des literarischen Expressionismus (Religious Aspects of the So-called "War-lyrics" Considering Also the Literary Expressionism) *Zeitschrift für Religions und Geistesgeschichte* 41(4):340-361.

Investigates the "war-lyrics" of 1914-1918 and presents the following characteristics: (1) national irrationalism was confirmed by combining the great of the past with the heroes of the present; (2) the "we-song" expressed solidarity and was especially appreciated by the churches (never mentioning the sacrifices the enemy had to bring); (3) the thought of sacrificial giving was uncritically accepted; (4) the causal chain-fight together, die together; fight on, hold out to the end—was cemented; (5) a working out of the thought of sacrifice with the help of such Christian words as blood, death, redemption, life, seed, and fruit ("A mighty Fortress" became a military marching song); (6) being appointed by God as "judges" in combination with the consideration that God will answer the prayers of Germans with whom He is bound together covenantally. (Geman)

Friesen, Albert W. D. (1982) "A METHODOLOGY IN THE DEVELOPMENT OF INDIGENOUS

HYMNODY. *Missiology* 10(1):83–96.

Every church needs music and the music of a church should be intelligible in terms of the musical tradition and forms of a particular culture. Missiological principles are: (1) An analysis of the indigenous music system is necessary. (2) Continuity of culture is vital. (3) The missionary's role is one of catalyst/trainer/performer. (4) The discerning indigenous Christians are the best judges of what is acceptable. (5) Everything must be evaluated in the light of biblical principles.

Fritz, Volkmar (1982) "ABIMELECH UND SICHEM IN JDC. IX. *Vetus Testamentum* 32(2):129–144.

Judges 9 is not a literary unit. The oldest piece is the Gall episode (v. 26–41), in which Abimelech, the ruler of Aruna, puts down a disturbance in Shechem. The independent 9th cent. story of the kingship of Abimelech (v. 1–5a, 6, 23, 25, 42–45, 50–54, 56) shows his rise in Shechem through murder and his ignominious end. The deuteronomic reworking of the story with the fable of Jotham and its related pieces (v. 5b, 7–16a, 19b–21, 46–49) came next. A later deuteronomic redaction extended his rule to all Israel (v. 22, 55). Finally, expansions were inserted (v. 16b–19a, 24,57). (German)

Fuller, J. William (1983) "OF ELDERS AND TRIADS IN 1 TIMOTHY 5.19–25. *New Testament Studies* 29(2):258–263.

1 Tim 5:19–25 shows extensive parallels with Deut 19:15–20. These parallels show that one subject—elders—is in view throughout this section of 1 Timothy. The triad of God, Christ, and angels corresponds to the Lord, priests, and judges in Deuteronomy as guaranteeing impartiality in the judicial process.

Gage, Warren Austin. (1989) "Ruth and the Threshing Floor and the Sin of Gibeah: A Biblical-theological Study *Westminster Theological Journal* 51(2):369–375.

The record in Judges of the sin of Gibeah and the story of Ruth sustain several interconnections: chronological, literary, and political purpose. The most striking evidence of unity between Judges 19–21 and Ruth 3 appears when both are compared to the literary patterns in the accounts of Sodom and Lot in Genesis 19. Highlights these comparisons to distinguish structural parallels in these accounts and validates these associations' literality. The inclusion of the story of Ruth in the same canon with the Judges account of the sin of Gibeah provided a propaedeutic for understanding the Good News extended to Gentiles in the NT.

Galloway, A. D. (1989) "They Set Us in New Paths VII. Systematic Theology: Faith and Critical Reason--An Uneasy Partnership. *Expository Times* 100(7):244–248.

Selects six books representing influential movements in the past century: (1) *Lux Mundi*, ed. Charles Gore, set forth an idealism of the Student Christian Movement in its heyday; replaced atonement with incarnation as the central theme of the gospel; (2) John Caird's *The Fundamental Ideas of Christianity*, owing much to Hegel, argued that doctrine is to be believed because it makes sense; (3) Barth's *Romans*, of course, with such emphases as the Word of God is not a book, but Christ, who judges our highest and best, including presumptuous social Christianity; (4) Macquarrie's *An Existential Theology* who clarified Bultmann's agenda of demythologizing and arguably improved it; (5) Tillich's *Systematic Theology* Vol. I, lifting up 'Ultimate Concern' as the philosophic correlate of living faith; and (6) Pannenberg's *Theology and the Philosophy of Science*, who sees God as revealing himself in 'events,' indeed the whole temporal order.

Garrett, Duane A. (1987) "Qoheleth on the Use and Abuse of Political Power *Trinity Journal*

8(2):159-177.

The only vices Qoheleth analyzes in any detail are political oppression and corruption in high places. Some eight passages examine the use of political power, giving us a portrait of a wise politician: 3:15c-17 (insights regarding corruption and injustice); 4:1-3 (grieving over hopelessness of the poor); 4:13-16 (political ambitions are meaningless); 5:7-8 (the politics of oppression should not be a surprise); 7:6-9 (oppression makes fools of the wise); 8:1-8 (proper dealing with those in power); 8:9-9:6 (evidence that God judges oppressors); 9:13-10:20 (dealing with caprices of absolute power).

Gay, Volney (1986) "Augustine: The Reader as Selfobject. *J for the Scientific Study of Religion* 25(1):64–76.

Augustine's imagined audience form a crucial underlying element in his Confessions. Our (imagined) responses help him reconstitute himself, to feel coherent in time and space. The earlier Oedipal interpretations of the Confessions overemphasized the issues of sexual conflict and thus the basic anxieties which the work was written to solve. The grandeur and splendour of Augustine's self-denunciations betray a split self, one part identifying with the Lord who judges everyone with infinite demands, the other part contrite petitioner. This is a narcissistic achievement permitting Augustine to achieve a state of merger with an idealized Other who, in turn, can mirror his deepest hopes. Part of: Symposium on Augustine's Confessions (see abstract #3166).

Gelander, Shammai (1983) "RUTH: ON THE RELATION BETWEEN "FRAME" AND "NARRATIVE"—AS INDICATION OF MEANING. *Beth Mikra* 93:150–155.

A frame, such as an introductory statement or a genealogy, gives important evidence for elucidation of the mood of a narrative. The frame "When the judges judged" beginning Ruth hints at the lawless situation when "every man did what was right in his own eyes." However, the kindness and loyalty of the characters, ranked in degrees, is an answer to the lawless ethic. A family that knew how to overcome despair is worthy of providing a king. Also, there is the fear of change. The emphasis on family loyalty and ge'ullah is directed at the monarchy, an appeal not to allow these tribal ties to weaken. (Hebrew)

Gese, Hartmut (1985) "Die Altäre Simsonuberlieferung (Richter c.14–15). *Zeitschrift für Theologie und Kirche* 82(3):261–280.

After a brief traditio-historical introduction, offers an analysis of Judges 14 ff., presenting the structure and explaining the riddle, the foxes, and the jawbone. Argues that Samson is presented in this tradition as a hero-figure which is definitely connected with Yahwism, showing Samson to be pure, innocent, and acting justly and defeating the idols of Canaan. Consequently, the religion of Israel was at this stage not similarly polytheistic as the surrounding religions. Much rather we meet a religious sovereignty, wholly unthinkable in the polytheistic context.

Gibson, Arthur (1976) "SNH IN JUDGES 1:14–NEB AND AV TRANSLATIONS. *Vetus Testamentum* 26(3):275–283.

Sir Godfrey Driver prepared the analysis which led the New English Bible translation of Jdg. 1:14 to be: "As she sat on the ass, she broke wind." He based it on the LXX translation using gogguzo, "murmur," and Near Eastern expression of contempt by farting. None of the LXX terms in this or related passages refer to anal sounds, however. The Akkadian sanahu, cited as parallel, actually means to have diarrhoea, and the Ugaritic shn used in a Baal I text is in a pleasure context and provides no precedent for such a metathesis. Therefore the Authorized Version "She lighted from her ass" is right.

Gilead, Chaim (1982) "GIDEON'S WAR AGAINST MIDIAN (Judges 6–8). *Beth Mikra* 92:29–38.

Discrepancies in the story of Gideon's war against the Midianites, with respect to places and size of the army, lead the author to propose that there are two stories here. The first is a story of a battle in Ksulot, where Gideon stood at the head of 300 men avenging seven years of incursions by raiding shepherds. The second, at En Harod, was a major effort uniting all the tribes that bordered on the Jezreel valley. Gideon divided his army into two parts, the one an attack force and the other a reserve. (Hebrew)

Globe, Alexander (1975) "JUDGES V 27. *Vetus Testamentum* 25(2a):362–367.

The verbs "kneel" and "fall" in Judg. 5:27 have Ugaritic and Egyptian parallels implying obeisance. The main point of the verse is to describe the conquest of an enemy using the language of military defeat. Sisera had shamefully fled from the melee, and fell before a simple nomad—and a woman at that.

Globe, Alexander (1975) "THE MUSTER OF THE TRIBES IN JUDGES 5:11e-18. *Zeitschrift für die Alttestamentliche Wissenschaft* 87(2):169–184.

The muster of the tribes in Jdg. 5:11e-18 is skillfully composed. Almost every detail of parallelism, imagery, puns and sound patterns heightens the expressive power of the poem. The passage falls into two roughly equal sections, the first glorifying the participants and the second condemning the absentees. Both sections begin with a 3 or 4 line inclusion and continue with a list of 5 tribes in 3 synonymously parallel bicola. The geographical patterns formed by the names of the tribes reinforce the different themes of the two sections. The loyalty and solidarity of those who fought is stressed as their names come closer and closer to the battlefield. The ineffectuality of the absentees is shown by their isolation. Appendix: The location of Dan at the time of the battle against Sisera (the Danites moved west ca. 1150 BC).

Goldberg, Michael L. (1984) "THE STORY OF THE MORAL: GIFTS OR BRIBES IN DEUTERONOMY? *Interpretation* 38(1):15–25.

Traces the origin of Israel's insistence that judges may not accept gifts from clients to its narrative source. Considers the Torah in Deuteronomy to be not so much a matter of rules to be obeyed as it is a matter of a story to be lived. Surveys Israel's understanding of its relationship to God embodied in its narratives of creation and exodus. Describes the Deuteronomic condemnation of bribes as tied to a specific story-bound understanding of Israel's story as a community and relationship to God as his chosen people. Shows how God's holiness made some common religious and ethical practices impossible for Israel. Reflects on the relation of any ethical system to a foundational story which conditions how reality is perceived.

Gooding, D. W. (1982) "THE COMPOSITION OF THE BOOK OF JUDGES. *Eretz-Israel* 16:70–79.

The Book of Judges, far from evidencing a multiplicity of redactors, exhibits an intricate symmetry that suggests a single author. The book has been arranged in a chiasmic order (A-B-C-D-C'-B'-A'), and the symmetry itself carries a message: in each pair within the symmetry the second member presents a deterioration from, or a worse example of, the position presented by the first member. DDo

Gordon, Cyrus H. (1966) "HELLENES AND HEBREWS. *Greek Orthodox Theological Review*; 1967 12(2):134–140.

The origins of both Hellenes and Hebrews are to be found in the Eastern Mediterranean Semitic culture. Both the Minoans and the Mosaic Hebrews came from the Egyptian delta. The derivation of Minoan culture is Semitic according to traditional, linguistic, and archaeological evidence. Several parallels are adduced, particularly of the relation between the heroic ages of the Hebrew and Greek cultures in the period of the Judges and Homer.

Granot, Moshe (1980) "ANONYMOUS PROPHECY IN THE BOOK OF JUDGES. *Beth Mikra* 25(82):256–258.

The anonymous prophets, messengers of God, in Judg 2:1–6, 6:7–10, and 10:11–15 are creations of the author. The message is general, and there are no identifying personal or historical clues. They are literary creations. (Hebrew)

Greenspahn, Frederick E. (1986) "The Theology of the Framework of Judges. *Vetus Testamentum* 36(4):385–396.

The framework which ties together the independent tribal stories in Judges 2–16 is a secondary stage in the development of the book. Many scholars identify the framework as Deuteronomistic, featuring a cycle of idolatry, repentance and deliverance. Such a view is simplistic. The framework displays not only stylistic differences but significant theological variations. Outside of chaps. 2, 3 and 10, the framework is not Deuteronomistic. The theology in the other parts is not a simple reward-and-punishment scheme but rather punishment-and-grace.

Grimm, Dieter (1981) "DER NAME DES GOTTESBOTEN IN RICHTER 13 (The Name of the Divine Messenger in Judges 13). *Biblica* 62(1):92–98.

Judges 13 is the end result of a complicated history of traditions. One stratum contained the foundation saga of the Zorah sanctuary and sought to establish how Samson became a Nazirite, while the other had to do with the establishment of a Yahweh cult place in connection with the legend of Samson's birth, in which sacrificial meals common for local deities were abrogated by burnt offerings to Yahweh. This reflects a tradition-historical stage in which the working of wonders once attributed to Baal was attributed to Yahweh alone. The beginning of Israel's freedom from the Philistines is marked by the birth of Samson, and this is something which only Yahweh, "who alone works wonders" (v. 19), can do. (German)

Gunn, D. M. (1976) "TRADITIONAL COMPOSITION IN THE "SUCCESION NARRATIVE." *Vetus Testamentum* 26(2):214–229.

Narrative patterns, such as were argued for in material from Judges and Samuel (VT, 1974, 24(3):286–317), are also discovered in the story of King David: (1) love-hate friction between David and the sons of Zeruiah; (2) the judgement eliciting parables; (3) the woman who brings death; (4) the woman and the spies; (5) the two-messengers; and (6) a man carrying a letter for his own execution. None of this adds up to incontrovertible "proof" that the material is traditional, but such an accumulation of stereotypes makes it reasonable. In the "succession narrative," however, the composition must have been written, not oral.

Gunn, David M. Fewell, Danna Nolan (1990) "Controlling Perspectives: Women, Men, and the Authority of Violence in Judges 4 & 5. *Journal of American Academy of Religion*, 58(3):389-411..

Commentators often observe that Judges 4 & 5 reverse many expectations that readers of the book may bring to the text, especially concerning the roles played by women. Rather than simply adding dramatic interest or showing how God succeeds through unconventional means, these reversals of expectation may prompt a reader to consider more closely the power of social norms (in both the story world and, by implication, the reader's world). DJ

Gunn, David M. (1974) "THE "BATTLE REPORT": ORAL OR SCRIBAL CONVENTION? *J of Biblical Literature* 93 (4):513–518.

Contests the conclusions of John Van Seters concerning the conquest of the kingdoms of Sihon and Og in Numbers, Deuteronomy and Judges (see JBL, 1972, 182–197). Suggests that his treatment of the relevant evidence is inadequate, essentially an over-simplification of the issues involved, and cannot be regarded as conclusive. Hence, the basic issues remain alive and unresolved.

GUREWICZ, S. B. ) (1959) "THE BEARING OF JUDGES 1:2–5 ON THE AUTHORSHIP OF THE BOOK OF JUDGES. *Australian Biblical Review* 7:37–40.

Ascribes the composition of the book of Judges to three different authors. It is impossible to state what was the original source, but it may be assumed that it was found in the various shrines and temples in Israel. The final edition of the book probably belongs to the Second Commonwealth.

HALLEVY, RAPHAEL. (1965) "THE CANAANITE PERIOD: A CULTURE CLASH. *Tarbiz* 35:95–102.

The crystallization of biblical religion is traced according to the principle of cultural contact. Three stages describe the Canaanite period: (1) the disintegration of tribal social order in the days of the Judges and emulation of the successful monarchical system of Israel's neighbors. (2) Under David a novel social order based on spiritual values emerges leading to exaggerated self-esteem. (3) These values form a basis to incorporate various ethnic groupings under a common religious ideology. (Hebrew)

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

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

Halpern, Baruch (1983) "The Resourceful Israelite Historian: The Song of Deborah and Israelite Historiography. *Harvard Theological Review* 76(4):379–401.

Considers the prose and poetic versions of Barak's victory (Judges 4 & 5) as a rare opportunity to study in a controlled setting the way the Israelite historian dealt with his sources.

Hamscher, Albert N. (1977) "THE PARLEMENT OF PARIS AND THE SOCIAL INTERPRETATION OF EARLY FRENCH JANSENISM. *Catholic Historical Review* 63(3):392–410.

The relations between the Parlement of Paris and the Jansenists during the years 1653–1669 do not support the view that early French Jansenism was the ideology of the social group known as the "robe." All but a small faction of parlementaires remained hostile toward the sect. Parlement protected the Jansenists in the 1650s, primarily because royal and clerical attempts to suppress the sect threatened the judges' own jurisdiction and conception of Gallican liberties. Judicial support for Jansenism faded quickly after 1661 when Louis XIV became more sympathetic than Cardinal Mazarin had been to Parlement's views and privileges.

Harder, Leland (1989) "The Ghost of Conrad Grebel: A 20th Century Monologue. *The Conrad Grebel Review*, 7(2):129-145..

Huldreich Zwingli's reformation strategy in Zurich in the early 1520s was to preach the Word of God and then wait for his people to begin to act on the basis of that Word, patiently letting things come to a crisis, moving no faster than his people were ready to move. Conrad Grebel was among Zwingli's more radical followers, later called Anabaptists, for whom change did not come fast enough. In all there were six private and four public disputations which the radicals had with the Zwinglians. In six of the ten, they were led to the conversations from prison custody because they had refused to adhere to the alleged findings of truth as promulgated by the magisterial judges. The ecumenical criterion of tolerance ceased at that point; and it was only after they were ordered to comply under threat of banishment that they inaugurated believer's baptism and the believers' church. Mennonite scholars have tended to overlook the radicals' provocations in order to lay the blame on the magisterial reformers. In our reassessment in eternal perspective, would it be fair to say that neither side was without fault or blame? AJR

Harrington, Daniel J. (1986) "The Prophecy of Deborah: Interpretative Homiletics in Targum Jonathan of Judges 5. *Catholic Biblical Quarterly* 48(3):432-442.

Taking its starting point from a difficult biblical passage, the targumist filled out the compact and often mysterious Hebrew poem, used elements already in the text as suggestions for further expansion, made the necessary grammatical decisions, and clarified the meaning of many phrases. In these ways, the targumist set the stage for his interpretation. At the same time he turned Judges 5 into an illustration of Israel's relationship with God: Whenever Israel rejects the Law, its enemies triumph; whenever it returns to the Law, it triumphs over its enemies.

Hauser, Alan J. (1979) "UNITY AND DIVERSITY IN EARLY ISRAEL BEFORE SAMUEL. *J of the Evangelical Theological Society* 22(4):289-303.

The pattern of the book of Judges is one of local separateness and autonomy occasionally interrupted by regional alliances that arise to counter outside threats. The leadership takes many forms depending on the circumstances and on the desires and abilities of the particular leader who came forward. The period was a time of freedom independence, and diversity in religious matters. The nation was made up of a collection of various groups and clans loosely affiliated with each other through Yahweh-worship but not in a permanent or exclusive way.

Hauser, Alan J. (1980) "JUDGES 5: PARATAXIS IN HEBREW POETRY. *J of Biblical Literature* 99(1):23-41.

Shows that the received text of the ode can be understood as a viable piece of Hebrew poetry without any need to do substantial reconstruction of the text. An analysis of the many techniques of poetic style in evidence in the ode reveals a poem that is artfully composed and skillfully interwoven, that possesses an amazing ability to capture and direct the imagination of the audience. To enhance his indirect style, the poet has relied heavily on literary devices such as repetition, allusion, vowel and consonant patterns, etc., the cumulative effective of which is to make the message clear, even though that clarity comes to focus more in the mind of the audience than in the ode itself.

Hauser, Alan J. (1975) "THE "MINOR JUDGES"—A RE-EVALUATION. *J of Biblical Literature* 94(2):190-200.

The categories 'major judge' and 'minor judge' serve no useful function other than to indicate the length and style of the literary traditions in which the memory of these pre-monarchial figures has been preserved.

HAY, LEWIS S. (1964) "WHAT REALLY HAPPENED AT THE SEA OF REEDS? *J of Biblical Literature* 83:397–403 (No. 4).

The movement of the sea is not the primary motif in the story of Israel's deliverance at the Reed Sea. Israel chose the location to engage the army of Egypt in battle, expecting that the chariots would become bogged in the mire, making the Egyptians sitting targets for the Hebrew archers. This incident at the sea became associated in the national consciousness of Israel with the crossing of the Jordan River (Joshua 3:14ff) and the battle of Israel with Sisera (Judges 4–5) from which the great water movement was derived. Footnotes.

Heard, Warren J. (1986) "The Maccabean Martyrs' Contribution to Holy War. *Evangelical Quarterly* 58(4):291–318.

Sees two traditions about war in OT history. (1) 1 Maccabees reflects a traditional view like that of the conquest and in Judges: Yahweh fights synergistically with the armies of Israel. (2) 2 and 4 Maccabees reflect a different tradition that incorporates four elements: suffering as punishment for sin, experienced by the innocent; the expectation of divine vengeance for the blood of the martyrs; a dualistic understanding that earthly conflict represents a cosmic conflict to be resolved in the eschaton; and a humiliation/exaltation motif that promises an eschatological blessing to those who submit to the present suffering in allegiance to God. This tradition is also in the Testament of Moses and traces to Daniel; it is the tradition adopted by Jesus and the NT.

Herzog, Ze'ev; Aharoni, Miriam; Rainey, Anson (1987) "Arad: An Ancient Israelite Fortress with a Temple to Yahweh. *Biblical Archaeology Review* 13(2):16–35.

Describes the fortress of Arad, destroyed and rebuilt repeatedly during Israelite occupation from the period of the judges until the Babylonian destruction in 586 BC. Excavated by the late Yohanan Aharoni it is unique in the history of the archaeology of Israel providing extensive inscriptional material of a political, administrative, and religious nature spanning 350 years and six different strata thus illustrating the history of Hebrew epigraphy over this extended time span. There was also a Hebrew temple dating from the time of Solomon to the Josianic reforms having a Holy of Holies, a Holy Place and a Court with a sacrificial altar and two small altars and two standing pillars.

Holcomb, Lillian (1975) "ROLE CONCEPTS AND SELF-ESTEEM IN CHURCH WOMEN WITH IMPLICATIONS FOR PASTORAL COUNSELING. *J of Psychology and Theology* 3(2):119–125.

114 women from an Episcopal church (rated by a panel of judges as "doctrinaire" vis-a-vis woman's role), a Congregational church (rated as "nondoctrinaire"), and a Methodist church (rated as "moderate" on this variable) participated in a study of the importance or centrality of religion, concepts of woman's role, and self-esteem. Results of the Twenty Statements tests and the Attitudes toward Women Scale showed that women from the more doctrinaire churches tended to consider religion more central in their lives and also perceived their roles as women as more conservative. Results of the Tennessee Self-Concept Scale yielded no statistically significant differences in self-esteem, though the lowest mean score was noted for the "moderate" group.

Hong, Joseph (1989) "Problems in an Obscure Passage: Notes on Genesis 6:1–4 *Bible Translator* 40(4):419–426.

Gen 6:1–4 is not just a myth. It is a prelude to the story of the Flood, establishing the sinful setting for that account. In Jewish traditions, the "sons of God" refers to "sons of princes and judges." Christian tradition identifies them as descendants of Seth. Identifying them as celestial beings presents problems also. The words *dun* and *beshaggam* are discussed. The number 120 refers to a period of probation for repentance.

Nephilim refers to either giants (offspring of mixed marriages with "sons of God") or mighty men of great stature.

Horn, Henry E. (1988) "Steps Toward a Modern Piety. *Word and World* 8(1):18–24.

Defining piety as living, thinking and acting within the conscious presence of God, analyzes six types or shapes of piety we have inherited and judges them inadequate for our day. Uses disciplines discovered in compiling 100 volumes of journals toward starting on a new pathway, using the contexts and events of life as material for disciplines of prayer.

Hossfeld, F.-L. Meyer, I (1974) "DER PROPHET VOR DEM TRIBUNAL (The Prophet before the Tribunal). *Zeitschrift für die Alttestamentliche Wissenschaft* 86(1):30–49.

Jer. 26 is a Deuteronomistic reworking of an older narrative. The original text consists of v. 2a, 4a, 6, 7, 8b, 9–12, 14–16. According to this Jeremiah successfully undergoes a public procedure to establish his genuineness as a prophet, such as may underlie Deut. 18–20. The redactor expanded the single saying which evoked the conflict into a recapitulation of his whole message, portrayed the role of the people in a completely different way, and made it the opponent of the prophet. V. 16, originally the final judgment and acquittal by the judges of the court, was made into a mere vote by one of the parties in the judgment. A historical note concerning the fate of Uriah was designed to illustrate the fate that threatened Jeremiah. So the proceedings are turned into a stage on the way of suffering of the prophet. V. 5 is a later gloss.

House, Wayne H. (1978) "MISCARRIAGE OR PREMATURE BIRTH: ADDITIONAL THOUGHTS ON EXODUS 21:22–25. *Westminster Theological Journal* 41(1):108–123.

Presents the teaching of Exod 21:22–25, especially as it relates to the present controversy on abortion. The passage does not deal with a miscarriage caused by the injury of a pregnant woman in a physical struggle as is so often viewed. Instead the passage concerns a woman who was struck in a struggle and so prematurely gave birth. If there was no bodily injury resulting to the mother or child because of the blow, the liable man was to pay a fine to the woman's husband as he decreed and as it was judged fair by the judges. If bodily injury did occur to the woman or her child, lex talionis was enforced depending on the extent of the injury. The passage gives no support whatsoever to the legitimacy of abortion.

Ilan, Zvi (1982) "THE LOCATION OF THE NAVEL OF THE EARTH. *Beth Mikra* 89/90:122–126.

Reconstructs the events narrated in Judges 9 in terms of an identification of Arumah (9:41) with Khirbet al-'Urmah, and of tabbur ha'ares (9:37) with a hill known today as Ras-a-tabbur. It is 563 meters above sea level north of the Arab village Diral-hatab. One looking from Shechem toward this hill would have to stare directly into the sun. This explains the passage referring to the shadow of the hills being seen as men (Judg 9:36). (Hebrew)

James, Larry (1976) "AN EVALUATION OF MARTIN NOTH'S IDEA OF AMPHICTYONY AS APPLIED TO ISRAEL. *Restoration Quarterly* 19(3):165–174.

Evaluates critically the theory of Martin Noth and his followers that Israel during the period of the Judges was a social religious amphictyony similar to such confederations in Greece and Italy. Noth's theory, although ingenious, not only was absent in reality in ancient Israel but it disregards a large part of the biblical tradition. Questions Noth's methodology along with his view of the judges' relationship to the amphictyony, as well as his emphasis on the number twelve and the existence of an Israelite central sanctuary. The two environments, Israel and Greece, are too different to permit such a theory.

Janzen, J. Gerald (1989) "The Root *prc* in Judges V 2 and Deuteronomy XXXII 42. *Vetus Testamentum*, 39(4)::393-406..

Traces the usages and meaning of the root *pr`* in Wisdom tradition, in the Epic, once in Prophecy and in the Priestly texts, before analyzing its function in the Song of Deborah and the poem of Deuteronomy 32. In Judges 5:2 it refers to the throwing off of a foreign yoke. In Deut 32:42 *ro' par'ot 'oyeb* may be translated "from the heads of the enemy rebels." The root meaning of *pr`* may thus function in a number of social settings to connote disregard or flouting of structures foundational to order. SJS

Jason, Heda (1978) "JUDGES 4–5—AN EPIC WORK? PRELIMINARY REMARKS. *Shnaton*; 1979 5/6:79–87.

Studies Judg 4–5 in the light of South-Slavic oral epics, and identifies some 15 common characteristics. These include a curse upon those who refuse to go to war, the behavior of the family of the warrior, the report to them about the outcome, and the song of victory. Concludes that Judg 4 and 5 constitute a literary unity. (Hebrew)

Jongeling, B. (1971) "JEUX DE MOTS EN SOPHONIE III 1 ET 3? (Play on Words in Zeph. 3:13?). *Vetus Testamentum* 21(5):541–547.

The difficult phrases of Zeph. 3:1 and 3:3 can best be understood as deliberate plays on words. Verse 3:1 can be translated either "Woe to the rebellious, the impure, the tyrannical city" or "Alas for the illustrious and renowned, the dove city." Verse 3:3 in speaking of judges as wolves of the steppe implies that they devour the poor in the evening rather than establishing justice in the morning. (French)

Jorstad, Erling (1973) "A REVIEW ESSAY OF SOURCES AND INTERPRETATIONS OF THE JESUS MOVEMENT. *Lutheran Quarterly* 25(3):295–303.

A survey of the relevant materials dealing with the history and beliefs of the Jesus Movement. Primary sources evaluated include Hollywood Free Paper, edited by Duane Pederson, *Wayout and Right On*, published by the Christian World Liberation Front. Recommends four autobiographical works by leaders of the movement; Duane Pederson, Arthur Blessitt, Pat King, and Donald M. Williams. Reviews and finds lacking books by Billy Graham, William S. Cannon, Roger C. Palm, John A. MacDonald. Commends Edward E. Plowman's book, *The Jesus Movement in America*. Judges two critical studies, by Lowell Streiker of Temple U. and *The Jesus People: Old-Time Religion in the Age of Aquaris*, "by a team of scholars from Westmont College, Cal., to be balanced presentations of the movement.

Jungkuntz, Richard. (1964) "AN APPROACH TO THE EXEGESIS OF JOHN 10:34–36. *Concordia Theological Monthly* 35:556–565.

The usual interpretations of John 10:34–36 are unsatisfactory (1) because they represent Jesus as arguing *ad hominem*, irrelevantly, equivocally, or by begging the question; and (2) because they fail to deal adequately with the clause "Scripture be kept from fulfillment. The appropriateness of this assertion in Jesus' reply is evident (1) from a consideration of the prophetic and typical character of the OT judges of whom the "Scripture" in question, Ps. 82 speaks; and (2) from a consideration of the Johannine context and its emphasis on Christ's role as Judge. Christ asserts his claim to divine Sonship even though he is a man, pointing out that God had foreshadowed the coming of one who would be Judge par excellence; the One who would be God and man in one person. OT Scripture has a prophetic content, it must be fulfilled.

KAMALI, SABIH AHMAD (1965) "THE MORAL BASIS OF FAITH, AN ISLAMIC INTERPRETATION. *Muslim World* 55:112–116.

It is in his wisdom that God will finalize faith or faithlessness as the essence of man's character. In some cases, his judgment will confirm the evidence furnished by life and birth. In some others it will set the latter at naught. If God judges, should man also judge? Islam approves of the latter judgment as an attempt on man's part to identify himself with the ways of God. Second Installment.

Kitchen, Kenneth A. (1971) "THE OLD TESTAMENT ON ITS CONTEXT: 3, FROM JOSHUA TO SOLOMON. *Theological Students' Fellowship Bulletin* 61:5–14.

An outline-appreciation of the OT books of Joshua, Judges, Ruth and Samuel and data in the context of the Ancient Near Eastern world in which they were first written. Considers the structure, formation and role of Josh. and Jdg. Outlines the progress of the United Monarchy under Saul, David and Solomon. The near Eastern Background of the period of David suggests contemporary parallels in priestly personnel, music, and literature. The luxury of Solomon and his temple accord with Near Eastern monarches. The literary productivity ascribed to Solomon finds earlier comparative data. The period of the United Monarchy is an era of great achievement.

KLINE, MEREDITH G. (1957) "THE HA-BI-RU–KIN OR FOE OF ISRAEL? *Westminster Theological J* 10:46–70.

The third article in the series This article surveys the usage of 'Ibrim in the Old Testament and faces the question of the phonetic relation of ha-BI-ru and 'Ibri. Uses of 'Ibrim in the 'Ebed 'Ibri legislation of Exod. 21:2, Deut. 15:12 and Jer. 34:9, 14; The 'Ibrim in I Sam. 13 & 14; Abraham the 'Ibri (Gen. 14:13). The phonetic relation of ha-BI-ru to 'Ibri: A study of the consonants and vowels. A discussion of the Amarna letters to integrate the ha-BI-ru activity in Palestine with the Israelite conquests of Joshua and Judges—points of agreement and disagreement. Alternatives of reconciliation sought in pre-conquest and post-conquest theories.

Kochavi, Moshe. (1977) "AN OSTRACON OF THE PERIOD OF THE JUDGES FROM IZBET SARTAH. *Tel Aviv* 4(1/2):1–13.

The excavations at Izbet Sartah (Eben-ezer?), an Iron Age I settlement 3 km. east of Tel Aphek on the road to Shiloh, have uncovered an ostrakon inscribed in the Proto-Canaanite linear script of the 13th-12th cents. BC. Consisting of 5 lines of script with a total of 83 letters, the inscription is probably the writing exercise of a school boy practicing the 22 letters of the alphabet. Most of it defies decipherment. The last line, however, is an abecedyary, written in the sinistrodextral direction. A paleographic analysis dates the inscription at ca. 1200 BC.

Kochavi, Moshe Demsky, Aaron (1978) "AN ISRAELITE VILLAGE FROM THE DAYS OF THE JUDGES. *Biblical Archaeology Review* 4(3):18–21.

Describes the biblical significance of Izbet Sartah, 2 miles east of Aphek, the Philistine encampment point for the important battle of 1 Sam 4. Izbet Sartah was probably Ebenezer, Israel's staging area. Material culture for the settlement was very slight; it only had a 200 year history (1200–1000 BC), but has produced a very significant sherd inscribed with a 22 letter proto-Canaanite alphabet.

Kreck, Walter (1970) "THE WORD OF THE CROSS: DOCTRINAL THESES AND DEFINITIONS DEALING WITH THE UNDERSTANDING OF THE DEATH OF JESUS IN CURRENT THEOLOGY AND PROCLAMATION. *Interpretation* 24(2):220–242.

The word of the cross is discussed as (1) message, (2) acquittal, and (3) promise. (1) This message is not to be distorted by either symbolizing or historicizing. It is to be proclaimed in the light of Easter as the message of God's saving action. Through Christ's suffering and death God judges and reconciles. The

gospel is nor a historical account, but the proclamation of this unique message. (2) The word of the cross involves acquittal of the ungodly, God's unconditional acceptance of all men. The contradiction and claim involved in this acquittal are discussed. (3) Where the crucified Christ is proclaimed as Lord, the defeat and destruction of God's enemies is promised. Nevertheless the church is to participate in struggling for righteousness and peace on earth.

Krieg, Robert A. (1977) "NARRATIVE AS A LINGUISTIC RULE: FYODOR DOSTOYEVSKI AND KARL BARTH. *International J for Philosophy of Religion* 8(3):190–205.

Recent studies on the structure of narrative show that stories offer a fresh angle on reality and alternative perceptions of oneself. Concur with these appraisals; also judges that more must be said. Talk about persons reveals that discourse of this sort often turns on narrative. Extends the investigation beyond the language of person to theological language. In Barth's exposition on the perfections of God there is a linguistic pattern which is quite similar to the novel. Discerns a similar process in The Brothers Karamazov when Dostoyevski portrays the "elder," Father Zossima.

Krinetzki, Gunter (1976) "PRAHLEREI UND SIEG IM ALTEN ISRAEL (Gen 4, 23f; Ri 15, 16; 16, 23f; 1 Sam 18, 7 par) (Boasting and Triumph in Old Israel (Gen. 4:23f.; Judges 15:16; 16:23f.; 1 Sam. 18:7 par.)). *Biblische Zeitschrift* 20(1):45–58.

The determination of the character of a particular form is possible only on the basis of a stylistic-exegetical analysis of individual passages. Two forms which are narrowly related are the poetic boast and the poetic shout of triumph. A stylistic and exegetical analysis of two examples of the boast (Gen. 4:23f.; Jdg. 15:16) and of the shout of triumph (Jdg. 16:23f.; 1 Sam. 18:7) lays the groundwork for a more penetrating study of these respective forms. (German)

Kubel, Paul (1971) "EPIPHANIE UND ALTARBAU (Epiphany and Altar). *Zeitschrift für die Alttestamentliche Wissenschaft* 83(2):225–231.

A literary-critical analysis of Judges 13:15–21 and a comparison with Judges 6:11–24 (where an altar aetiology must be recognized in vss. 11a, 18–24) shows that an altar aetiology has also been used in Jdg. 13:15–21. The two aetiologies both appear originally to have belonged to a Canaanite sanctuary. In their present context both have been modified; the one in Jdg. 13 is hardly recognizable, but the one in Jdg. 6 has been preserved as a piece of tradition intact. Accordingly the process of formation of Jdg. 13:15–21 cannot be described properly. However in Jdg. 6:11–24 it is clear that this section originates at Ophrah, at a time at which the aetiology continued to be passed down in written form although sacrifices were no longer offered on the altar. (German)

LAMPE, G. W. H. (1958) "AUTHORITY IN BIBLE, CHURCH, AND REASON. *London Quarterly and Holborn Review* The familiar Christian classification of the sources of authority produces a threefold division: the Bible, tradition, and reason. Reason, in a sense, must take precedence. The authority of reason means the authority of experience rather than the cogency of a priori demonstration. Experience is the final ground of authority. It is the first step that leads on immediately to the authoritative wisdom of the Church, transmitted through the centuries and expressed in the general mind of its members. The Bible, as the seat of authority in which men witness to God's Word, is part of the Church's tradition. This tradition remains unchanged and stands over and judges the subsequent tradition. These authorities should not be set over against each other. Ideally, they are one and the same.

Lance, H. Darrell (1989) "The Bible and Homosexuality *American Baptist Quarterly* 8(2):140-151.

Provides an impression of the major changes that have occurred in the understanding of some biblical texts usually referred to regarding homosexuality. Raises several hermeneutical questions which these texts present and offers bibliographical resources for further study. The number of texts in the Bible which refer to same-sex behavior is small. No Hebrew or Greek word is the equivalent of our modern word homosexuality. Discusses Genesis 19, Judges 19, Leviticus 18-20, Deut 23:17-18, 1 Cor 6:9-11, Rom 1:26-27 and Jude 6-7.

Lasine, Stuart (1984) "GUEST AND HOST IN JUDGES 19: LOT'S HOSPITALITY IN AN INVERTED WORLD. *J for the Study of the Old Testament* 29:37–59.

Claims that the presence of elements from Gen 19 and 1 Sam 11 in Judg 19–21 serves important functions for readers of the OT in its present form. The bizarre features of Judg 19–21 are ironic illustrations of the twisted nature of this world.

LAZARETH, WILLIAM H. (1962) "THE "TWO KINGDOM" ETHIC RECONSIDERED. *Dialog* 1:30–35.

An outline of the nature, method and resources of a Christian social ethic which is relevant to our times. Christian ethics is faithful deeds meeting neighbors' needs. Man is a co-worker with God and his life is faithful re-enactment of the loving shape of God's act in Christ. It judges a rebellious society from without, while at the same time serving it from within, i.e., it is both prophet and priest. Man is a citizen of two kingdoms, the kingdoms of grace and creation. He must avoid a false individualism and a false collectivism. The living God rules whole men (both body and soul) throughout the whole of life (both church and society) by the whole Word, (both Law and Gospel). Ethical decisions are made in the encounter between a man's faith and the facts of life. God's will for me is determined by my neighbors' needs of me. Christian social ethics must therefore incorporate the findings of the sciences into its fabric as a secondary element.

Lemche, Niels Peter. (1984) "'ISRAEL IN THE PERIOD OF THE JUDGES'—THE TRIBAL LEAGUE IN RECENT RESEARCH. *Studia Theologica* 38(1):1–18.

The OT says nothing about any all-Israelite league existing before the monarchy. The advocates of the amphictyonic hypothesis have exaggerated the importance of the amphictyony—a hypothesis by now irrelevant to the investigations of Israel's past history. It is urgent to present new explanations to all the phenomena which were attributed to this institution by the advocates of the amphictyony.

Lemche, N. P. (1977) "THE GREEK 'AMPHICTYONY'—COULD IT BE A PROTOTYPE FOR THE ISRAELITE SOCIETY IN THE PERIOD OF THE JUDGES? *J for the Study of the Old Testament* 4:48–59.

Originally there was only one amphictyony, that of Delphi. The technical term was applied to other leagues by Greek and Roman authors only at a later date. Since the Delphic amphictyony did not exist until the 8th cent. BC, it cannot be taken into account for the study of Israel's organization in the 12th or 11th cent. BC.

Lerner, Yoel (1985) "Elohim And Ha'Elohim In The Pentateuch And The Books Of Joshua, Judges, I and II Samuel, I and II Kings. *Leshonenu* 48/49(2/3):195–198.

Traces the use of the forms 'Elohim and ha-'Elohim in the First Temple Era. The latter form replaces the former as the centuries pass by. The phenomenon is related to syntactic considerations, such as (1) subject of sentence, (2) final form of construct sequence, (3) when preceded by independent pronomial element. (Hebrew)

Lieberman, Saul (1977) "ON THE NEW FRAGMENTS OF THE PALESTINIAN TALMUD. *Tarbiz* 46(1/2):91–96.

The fragments published by M. Assis are among the most important of their kind. He singles out many good readings which shed better light on the text of the Palestinian Talmud. We learn from these fragments about the procedure in capital cases. A roll call at the beginning of the session checked the proper seating order of the judges. Five secretaries had to be in attendance. Two recorded the arguments of the judges inclined to condemn the defendant, two the opposing arguments, and one secretary recorded the statements of all the judges. (Hebrew)

Lilley, J. P. U. (1967) "A LITERARY APPRECIATION OF THE BOOK OF JUDGES. *Tyndale Bulletin* 18:94–102.

A more satisfying interpretation of Judges than that attained by traditional documentary analysis can be achieved by assuming that Judges is substantially a single piece of historical writing by a single author. The general coherence of the introduction (1:1–3:6), and the progressive rather than merely cyclic treatment of the material concerning the judges themselves support this hypothesis. The general theme of the book is the increasing failure and decline from a period of ideal attainment before the institution of the monarchy in Israel.

Lindars, Barnabas. (1973) "JOTHAM'S FABLE—A NEW FORM-CRITICAL ANALYSIS. *J of Theological Studies* 24(2):355–366.

Studies the story of Abimelech in Judges 9 and the role the episode of Jotham plays in the narrative. An examination of v. 15 suggests that "fire comes out of the bramble, and consumes the cedars of Lebanon" is to be seen as an independent proverb linked to the fable by the catchword "bramble." This proverb is transformed into a curse and the entire narrative turns on the fulfillment of the curse. The fable is not regarded as a protest against the introduction of monarchy in Israel, as the institution of kingship is a presupposition of the fable.

Lindars, Barnabas. (1971) "SOME SEPTUAGINT READINGS IN JUDGES. *J of Theological Studies* 22(1):1–14.

The LXX of Judges as a rule keeps close to the underlying Hebrew. The text of Codex A is closer to the original than B. The latter has been greatly influenced by systematic correction of the text for closer conformity with the Hebrew. Codex A however, is not free from recensional activity. For recovery of the original LXX, recourse must be made to certain minuscules which are comparatively free from hexaplaric influence. Passages chosen almost at random for their intrinsic interest in textual variation are studied. LXX translators emended their text on occasion and caution is required before the MT is emended on the basis of a presumed LXX "reading." The passages also show the close relationship between recensional work and Jewish discussion of the interpretation of difficult passages.

Lindars, Barnabas. (1965) "GIDEON AND KINGSHIP. *J of Theological Studies* 16:315–26.

This study extends the implications of Beyerlin's analysis of the Gideon chapters into a group of saga traditions worked over by a narrator who was imbued with the ideals of the Israelite confederacy. Beyerlin's theory removed the form of the story of the offer of kingship from consideration as a genuine piece of evidence for the attitude towards monarchy in the days of the Judges. Rather, it bears witness to the thought about it which was current at the time in which it was actually introduced during the Philistine crisis. The further examination of the underlying traditions undertaken in this study has removed the offer of kingship to Gideon altogether from the plane of history. It belongs to the local history of Jerubbaal, and, as Noth said of Abimelech's rule at Shechem, "one can hardly call this ... a prelude to the subsequent

formation of a kingdom in Israel."

Link, Christian. (1981) "LA CRISE ECOLOGIQUE ET L'ETHIQUE THEOLOGIQUE. *Revue d'Histoire et de Philosophie Religieuse* 61(2):147–160.

The destruction of the ecological equilibrium implies a negation of the future of the world and, thereby, theologically speaking, that of the creation itself. This destruction is manifested by a large-scale destruction of the aesthetic quality, of the beauty in our world. In the Bible, beauty is the reflection of "doxa," of God the creator; the universe cannot renounce the doxa of God that appears in it without losing thereby its qualities as "oikos" of man. A Christian ethic which accepts this challenge cannot be anthropocentric. Rather it is characterized by the search for correlations in the world where man and nature are reunited. Instead of an ethic of duty (Kant) it must stipulate an ethic of responsibility which is aware of the suffering of the creation (Rom 8:19). The responsibility refers to the future of the world; it judges our acts according to their consequences. (French)

Little, Donald P. (1983) "RELIGION UNDER THE MAMLUKS. *Muslim World* 73(3/4):165–181.

The Mamluks handled Ibn Taymiyyah, the Sunni reformer of Islam, in much the same way they handled the caliph, judges, lawyers, teachers, Sufis, dervishes and Christians. Out of religious conviction and personal piety in some instances, and with an acute sense of their own welfare, they strove to keep diverse religious forces in Egypt and Syria in a state of equilibrium. Under their patronage Islam flourished, although it did not undergo a rebirth in Mamluk hands.

Long, Burke O. (1982) "THE SOCIAL WORLD OF ANCIENT ISRAEL. *Interpretation* 37(3):243–255.

Examines some attempts by OT scholars to employ social scientific methods in their studies. Discusses the influence of Max Weber on the OT studies of Abraham Malamat on Israel's judges and of Paul Hanson on the relationship between postexilic prophetic and apocalyptic eschatology. Concludes that these methods fail at radical social scientific analysis and thus do not challenge conventional historical-critical methods. Concludes that scholars (e.g. Robert Wilson and Norman Gottwald) who have applied social-anthropological methods have achieved more impressive results in social analysis and have as a result posed the methodological problem more sharply for OT scholars. Considers that methodological challenge to contain both promise and danger for future studies of the OT.

Luria, Ben Zion (1983) "BEZEK-ADONI-BEZEQ. *Beth Mikra* 96:7–13.

Judg 1:1-4 speaks of Israelite control of Jerusalem. The various contradictions between Judges and Joshua have been dealt with through emendation or rejection. Rejects these attempts and takes each source as a reliable historical document. Sees several stages: (1) the capture of Jerusalem by the early Hebrews, led by Judah. This group did not go down to Egypt; (2) the gradual increase in the power of the Jebusites, leading to symbiosis; (3) the banishment of the Hebrews from Jerusalem; (4) the capture of the city by David. Similarly, the coastal cities were controlled by the Hebrews until the Philistines came. (Hebrew)

Macholz, Georg Christian (1972) "DIE STELLUNG DES KONIGS IN DER ISRAELITISCHEN GERICHTSVERFASSUNG (The Place of the King in Israelite Judicial Organization). *Zeitschrift für die Alttestamentliche Wissenschaft* 84(2):157–182.

The monarchy did not introduce a new system of legal administration in Israel, not even on the pattern of the countries around Israel. The monarchy did not encroach upon the jurisdiction of the local judicial authority, which was and remained the main organ of administration of justice. The jurisdiction of the king only appears as a new organ to the extent that it was concerned with cases, and extended to groups

of people who were also new, i.e. that began to exist with the monarchy. Apart from this the monarchy took over the jurisdiction of the commander of the levy of the premonarchical period, and probably took over the duties of the "judges" of this period. (German)

Macintosh, A. A. (1985) "THE MEANING OF MKLYM IN JUDGES XVIII 7. *Vetus Testamentum* 35(1):68–77.

Emendation of the text of Judg 18:7 is not necessary if the verb mklym there has the force of "speaking with authority." Such a meaning is consistent with the Arabic cognate root klm and its derivative noun klmt. It is without biblical parallel, so it may be dialectal in a Danite story.

Maier, Bernhard (1989) "Sacral Kingship in Pre-Christian Ireland. *Zeitschrift für Religions und Geistesgeschichte* 41(1):12–32.

(1) Lists and describes the extant written sources, which in the main consist of writings in Irish dating from the period after the Christianization. (2) Discusses some of the more significant scholarly works and sets forth the particular contributions of the individual scholarly disciplines and their representatives. (3) Restates valid conclusions, judges the degree of probability attached to the various interpretations, and by doing so presents the reader with a picture of the institution of sacral kingship in pre-Christian Ireland, which is in itself conclusive and, at least in outline, true to the facts.

Maly, Eugene H. (1960) "THE JOTHAM FABLE—ANTI-MONARCHICAL? *Catholic Biblical Quarterly* 22:299–305.

The fable of Judges 9:7–21 was evidently occasioned by the notions about kingship itself. Commentators generally agree that the author adapted an existing non-Israelite fable to his particular purpose. Originally the fable was directed not against kingship itself but against those who refused, for insufficient reasons, the burden of leadership. Thus, since the original fable had no general condemnation of kingship, neither did the biblical adaptation. It is a criticism directed against those foolish enough to anoint a worthless man as king and against the worthless king himself.

Mantel, M. D. (1963) "ORDINATION AND APPOINTMENT IN THE DAYS OF THE TEMPLE. *Tarbiz* 32:120–135.

In Temple days 2 distinct institutions coexisted: 1) Appointment-Minnuy, appointments of judges to the courts by the Great San-hedrin and 2) Ordination-Semikha (or Reshut), authority bestowed by the teacher upon his disciples to decide ritual and civil cases without enjoining fines. After the destruction, appointment powers were transferred to the individual teacher whereas ordination was abolished until its revival a century later by R. Judah the Prince under the name of Reshut. In Palestine the right of minnuy became the prerogative of the nasi; in Babylonia it was unknown since Jewish judges lacked authority to impose fines. (Heb.).

MANTEL, HUGO. (1964) "ORDINATION AND APPOINTMENT IN THE PERIOD OF THE TEMPLE. *Harvard Theological Review* 57:325–46.

R. Abba, in the Jerusalem Talmud, attributes the historical origins of ordination, or more precisely "appointment," to R. Jonathan b. Zakkai. In contrast, The Babylonian Talmud bases ordination on the biblical verse, "And (Moses) laid his hands on him (Joshua)" (Num. 27:23), thus recognizing Moses as the founder of the institution. Apparently the confusion comes over the use of two words, semikah and semikuta. In Babylon, the latter is used only for appointments such as those of Judges. In Palestine semikah was used to designate the ordination of sages, at least during the Temple period.

Marcus, David (1989) "The Bargaining between Jephthah and the Elders (Judges 11:4-11) *Journal of the Ancient Near Eastern Soc., Columbia U.* 19:95-100.

The discussion between Jephthah and the elders does not center around his being a qasin, "commander" or ro's, "governor." It deals instead with the disinheritance of Jephthah. His rejection of their offer is expressed by the use of madduca, "why" (11:7), which word calls into question a situation or indicates incredulousness. The conflict was resolved by Jephthah's being restored to his rightful inheritance. A Nuzi tablet has a parallel: ana marutim utter, "to restore to sonship."

Margalit, Baruch (1978) "THE EPISODE OF THE FLEECE (JUDGES 6:36–40) IN THE LIGHT OF UGARITIC. *Shnaton; 1979* 5/6:lv-lxii.

The fleece episode in Judg 6:36–40 poses certain problems, one of which is: why did Gideon ask for two signs? Supports earlier view of Tolkowsky that Gideon's actions reflect an ancient technique of water collection prior to the discovery and diffusion of waterproofed linings in cisterns. Comparison is made with Pughat, in the Aqht epic, whose wisdom includes hspt lsr tl. This means 'wringing water out of a wool fleece and washing with it'.

Marshall, Robert J. (1962) "THE UNITY OF ISAIAH 1–12. *Lutheran Quarterly* 14:21–38.

Three kinds of data are suggested to establish the unity of Isa. 1–12. First we look for evidence of a sociological continuity that serves as a ground out of which the literature grew. Second, we want to take seriously all parts that have been ear-marked as editorial to see how they fit with the parts whose genuineness is less disputed. Third, we try to note any possible clues to an overall organization pattern. He considers especially the messianic passages at the beginning of chapters 9 & 11, and the exaltation of Jerusalem at the beginning of chapter 2 and in chapter 4. Then he judges the organization of chapters 2–11. Finally he scrutinizes chapters 1 and chapter 12. The unity is seen in: (1) recurrent terms and concepts, (2) a literary analysis yields a meaningful organization, and (3) there is a sociological continuity of group life in certain institutions.

Martin, James D. (1976) "REVIEW OF R. G. BOLING, JUDGES. *J for the Study of the Old Testament* 1:37–40.

Criticizes Boling's (1) uncritical acceptance of Mendenhall's view of the Israelite settlement in Palestine; (2) conviction of the unity of the book of Judges; (3) approach to the Song of Deborah as poetry; (4) overemphasis on American literature, tending to sweep aside the literary-critical approach in favor of an apparently more contemporary sociological one.

Marx, Robert J., (1966) "ANOMIE AND THE COMMUNITY OF THE FAITHFUL, *J of Religion and Health* 4:291–295.

Anomie describes a situation in which an individual withdraws from society and loses interest in what is happening around him, one of the primary causes of high suicidal rates. Man is governed by a conscience higher than his own; he needs external controls to regulate his inner appetites. Social anomie is apparent when individuals and groups can neither gain access to or utilize tools that will bring them into meaningful relationships with specific goals, and it becomes the task of religious leaders to examine both the goal and the techniques they offered to attain the goals. Religion provides the ideas and techniques that allow human beings to develop social commitment and to internalize the rules and norms of their civilization. In a religious context God provides man with the principles of universality by which man judges his own acts. But there is a gap between goal and participation and we need to examine how adequately the goals have been expressed and where individuals find meaning. Anomie should cause us to examine attitudes within our own institutions. Individual participation is necessary for survival as well as movement toward

redemption.

Matthews, Victor H. (1991) "Hospitality and Hostility in Judges 4. *Biblical Theology Bulletin*, 21(1):13-21..

The customs that make up the hospitality code in the ancient Middle East, as portrayed in the biblical narrative, seek to maintain the honor of person, household and community by offering service and protection to strangers. A model of behavior operates which attempts to transform the hostile stranger into a non-threatening guest. However, if the protocol of custom is violated by either the guest or host, all restraints and protections are set aside and the host may become hostile. The episode in Judg 4 is explained by the application of the hospitality model. JLR

Mattill, A. J. (1964) "REPRESENTATIVE UNIVERSALISM AND THE CONQUEST OF CANAAN. *Concordia Theological Monthly* 35:8–17.

With the aid of the ancient concept of representative universalism, in which a part stands for the whole, we no longer need to speak of "overstatements" in respect to the sweeping statements in Joshua, attributed to the Deuteronomist. We can say that "the Lord gave unto Israel all the land which he swore to give unto their fathers... and there stood not a man of all their enemies before them ..." (Joshua 21:43, 44). And, like D we may go on to say, with no sense of contradiction, that the war was still going on in full swing: "Which of us is to be the first to go up against the Canaanites to attack them?" (Judges 1:1) usually attributed to the Yahwist.

Mays, James L. (1983) "JUSTICE: PERSPECTIVES FROM THE PROPHETIC TRADITION. *Interpretation* 37(1):5–17.

Investigates the relation between some features of the prophetic stance and the kinds of issues involved in justice. Examines the prophetic usage of the word, justice, which is rooted in God, morality, and the possible. Examines the social context of prophetic speech about justice, showing prophetic concern with justice in the religious, economic and political spheres. Identifies as major prophetic issues the land and its ownership, the administration of justice through the courts, bribery of judges, the gaining of wealth that costs others their economic freedom and welfare, and the inadequate protection of the weak and the poor.

Mazar, Amihai (1983) "BRONZE BULL FOUND IN ISRAELITE "HIGH PLACE" FROM THE TIME OF JUDGES. *Biblical Archaeology Review* 9(5):34–40.

Describes the accidental finding of a bronze bull on a hill of northern Samaria above the road connecting Tirzah and Dothan in what would have been Manasseh tribal territory. Excavation revealed an open air cult enclosure from the time of the Judges, about 1200 BC or following. Other cult installations were found, an altar/massebah, also part of an incense burner. It is not clear whether the bull was a votive offering or itself a deity to be worshipped. The cult site illustrates various features of the high places of the OT.

Mazar, Amihai (1982) "THE "BULL SITE"—AN IRON AGE I OPEN CULT PLACE. *Bulletin of the American Schools of Oriental Research* 247:27–42.

Discusses: the bronze figurine that was discovered at the site which was thought to be an open cult place; the site of discovery; and analyzes the significance of the discovery in illustrating early Israelite cult practices. The bronze figurine of a bull helped to clarify the place and date of the site as the land of Manasseh in the period of the Judges, Iron Age I.

Mazar, Amihai (1988) "On Cult Places and Early Israelites: A Response to Michael Coogan. *Biblical Archaeology Review* 14(4):45.

An answer to Coogan's article, "Two Early Israelite Cult Sites Now Questioned" (BAR, Jan./Feb., 1988) in which Coogan claims the "Bull Site" is not a cultic installation and not certainly of Israelite provenance. Answers Coogan's objections one by one, and finally indicates that it is Coogan's presuppositions regarding Israel's emergence into Canaan which forms the basis for his objections, since he does not accept an Israelite presence during the period of the Judges.

Mazar, A. (1982) "A CULTIC SITE FROM THE PERIOD OF THE JUDGES IN THE NORTHERN SAMARIA HILLS. *Eretz-Israel* 16:135–145.

The chance discovery of a bronze bull figurine led to the exploration of a unique open cultic site, situated on a remote hill east of the Valley of Dothan. It includes a circle of stones, 21 meters in diameter, constructed at the top of the hill; within it was a large stone standing on its narrow, long side, with a pavement before it—identified as a cultic installation (probably a massebah). The bull figurine previously found on the site is unique in its dimensions and style, and was probably an important object in the local cult. (Hebrew) DDo

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

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

McKay, J. W. (1971) "EXODUS XXIII 1–3, 6–8: A DECALOGUE FOR THE ADMINISTRATION OF JUSTICE IN THE CITY GATE. *Vetus Testamentum* 21 (3):311–325.

Agreeing with the assumption of Auerbach's theory that vss. 1–3 and 6–8 preserve an original decalogue which can be reconstructed from the Covenant Code and Priestly Code, develops a basis for each of the ten laws. Several false attempts at pin-pointing the Sitz im Leben of this decalogue are followed by the preferred one—the Hebrew law-court. This decalogue was for the administration of justice in the city gate and thus served as the standard by which judges and city elders conducted legal proceedings.

McKEATING, HENRY (1963) "VENGEANCE IS MINE. *Expository Times* 74:239–245.

A study of the pursuit of vengeance in the OT. During Patriarchal times vengeance was the expected reaction. Such reaction degenerated to unchecked revenge in the time of the Judges. In David's day a tempering is seen for while vengeance is still a good, forgiveness is better. During the time of the prophets it is the most religious persons in Israel who are the most vindictive. Characteristic of later OT was the reality that Israel was tolerant and generous in all things except the threat to its true faith in Yahweh.

McKee, Don K. (1960) "THE ROLE OF SELF-INTEREST IN POLITICS: THE BIBLICAL FABLE OF THE TREES AND THE BRAMBLE. *Religion in Life* 29:598–607.

Jotham's fable about the trees and the bramble (Judges 9:7–15) teaches that when people shirk civic responsibilities, evil triumphs. Two interpretations are possible: (1) an idealistic approach to politics which is grounded in an optimistic view of man's nature, and (2) a realistic approach which recognizes elements in the human character which make the achievement of ideal ends difficult. The latter view says that no men will ever avoid self-interest in politics. Political power is dangerous when it is based upon a single

interest. There are shortcomings in both approaches. The first suffers from the perils of self-righteousness and the second of cynicism which blinds it to differences which actually exist between competing interests. But each interpretation is required to correct the shortcomings of the other. The best solution is a balance of power in which trees and bramble check one another.

Merrill, Eugene H. (1981) "PAUL'S USE OF "ABOUT 450 YEARS" IN ACTS 13:20. *Bibliotheca Sacra* 138(551):246–257.

Paul's figure of 450 years is not to be taken as a round number for something vastly different but is instead a remarkably precise number arrived at by taking the numerical data of the books of Judges and 1 Samuel at face value with no allowance for synchronisms, lapses, or other possibilities which must be entertained in a truly scientific approach to the problem. He simply makes a total of the figures employed in the historical narrative in line with chronological convention known elsewhere in the ancient world.

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

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

Milikowsky, Chaim (1986) "Law at Qumran: A Critical Reaction to Lawrence H. Schiffman, Sectarian Law in the Dead Sea Scrolls: Courts, Testimony, and the Penal Code. *Revue de Qumran* 12(2):237–249.

Lawrence H. Schiffman investigated in the Qumran scrolls and the Cairo Damascus Document the Qumran legal system, its judges, witnesses, restitution, oaths, purity and ritual, in his *Sectarian Law in the Dead Sea Scrolls*. A major problem is a harmonizational tendency, amalgamating different texts into a single law code. Another problem arises from unjustified conclusions drawn from hypothetical exegeses. Comments critically on 25 specific interpretations in the book.

Miller, J. Maxwell (1989) "The Israelite Journey through (around) Moab and Moabite Toponymy *Journal of Biblical Literature* 108(4):577-595.

Considers the apparent confusion in Numbers, Deuteronomy and Judges as to whether Israel went through or around Moab. Focuses on problems of toponomy. The actual boundaries of Moab appear in contention in the passages. Argues that the writers were apparently not very familiar with the toponomy of the area south of the Arnon.

Mineau, Andre. (1988) "Les motifs d'un recent jugement de la cour supreme (The Motives behind a Recent Supreme Court Decision). *Laval Theologique et Philosophique* 44(3):305–313.

Jan. 28, 1988, the Supreme Court of Canada rendered a judgment which in effect invalidated the law regarding abortion. Examines the grounds on which the various judges supported the decision. Discusses several general principles concerning rights and morality. (French)

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

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

Mondin, Battista (1977) "MARXISMO E RELIGIONE (Marxism and Religion). *Divinitas* 21(3):413–416.

With the mounting Marxist influence in Italy, presents the principal theses of Gianfranco Marra's *Marxismo e Religione (Marxism and Religion)* Milan, 1976. Marxist from his youth, Marra gradually became disillusioned with the communist program recognizing its intrinsic poverty and inconsistencies, finally embracing the Catholic faith enthusiastically. After examining the positions of the founders of Communism (Marx, Engels, Lenin) and their precursors (Hegel, Feuerbach) regarding religion, Marra considers the encounter between Communism and Christianity in Western Europe and judges it more theoretical than practical. Conclusions: (1) radical incompatibility between Christianity and Marxism; (2) vain attempts of neo-Marxists to show that Marxism is the legitimate heir of Christianity; (3) innovative attempts of the new theologies (e.g., theology of hope, of liberation) to work out a synthesis between Marxism and Christianity are a waste of time. (Italian)

Moore, John C. (1972) "PAPAL JUSTICE IN FRANCE AROUND THE TIME OF POPE INNOCENT III. *Church History* 41(3):295–306.

The system of papal justice in France between 1150 and 1250 did not work well. Cases appealed to the pope were usually referred in turn to judges delegate. Their decision was not final since the loser could appeal to Rome and the cycle would begin all over again. Consequently, mediation or arbitration were more efficient than papal justice. Innocent erred in not correcting this system for its net effect was to weaken local ecclesiastical courts which had more accurate information than judges delegate as well as better means to enforce decisions. Thus, Innocent and his successors facilitated the expansion of secular authority at the expense of ecclesiastical authority.

Mosca, Paul G. (JUD) "WHO SEDUCED WHOM? A NOTE ON JOSHUA 15:18GES 1:14. *Catholic Biblical Quarterly* 46(1):18–22.

Different translations of Josh 15:18a and or Judg 1:14a are current, and effectively show the uncertainty that continues to surround *wattsitehu* "she lured him." An evaluation of Israel's first judge, Othniel, is to be affected by his role in this verse. Current translations view Othniel as either manipulated, greedy, or absent during his wife's request. However, a fourth possibility is to see in *lis'ol* a good gerund construction: "When she arrived, she beguiled him, asking from her father arable land." The "him" of *wattsitehu* therefore refers to Caleb. Othniel plays no role in the encounter, neither being manipulated nor manipulating.

Mullen, E. T. () "THE "MINOR JUDGES": SOME LITERARY AND HISTORICAL CONSIDERATIONS. *Catholic Biblical Quarterly*//1982 44(2):185–201.

The obvious distinctions between the literary presentation of the "major" judges and the "minor" judges (noted in Judg 10:1–5 and 12:8–15) reflect only a difference in literary purpose and not a difference in office. The accounts of the minor judges are used to "frame" and hence draw attention to the critical story of Jephthah (10:6-12:7), which serves as a theological focus in the accounts of the judges. The categories of "major" and "minor" judge serve only to indicate the length and style of the narrative depictions of these figures. This difference in literary style helps to reinforce the narrative purpose and theological reflections of the deuteronomistic historian.

Mullen, E. Theodore, () "Judges 1:1–36: The Deuteronomistic Reintroduction of the Book of Judges. *Harvard Theological Review*//1984 77(1):33–54.

Examines the role and function of Judg 1:1–36 within the context of the final deuteronomistic history. Concludes that rather than an alternate account of the conquest, Judg 1:1–36 presents a literary summary of preceding events as narrated in Joshua 14–19, with the material modified by the redactor to reflect the eminence of Judah and the failure of Israel.

Na'aman, Nadav () "Literary and Topographical Notes on the Battle of Kishon (Judges IV- V). *Vetus Testamentum*//1990, 40(4):423-436..

(1) Sarid in Judg 5:13 is an Israelite town on the southern border of Zebulun, to which the Israelites marched to battle. (2) Either the author of Judg 4 or a later redactor was not acquainted with the geography of northern Israel, confusing Kishon Valley sites with a Galilee orientation. He also associated Deborah with the homonymous woman of Gen 35:8. (3) The allusions to Zebulun, Naphtali and Galilee of the Gentiles in Isa 8:23b also refer back to the battle of Kishon. SJS

Neff, Heinz-Dieter () "Der Sieg Deboras und Baraks uber Sisera (The Victory of Deborah and Barak over Sisera). *Zeitschrift fur die Alttestamentliche Wissenschaft*//1989 101(1):28–49.

The well-preserved text of Judges 4 can be divided into five units: vv. 1–3 framing paragraph; vv. 4–9 Deborah and Barak; vv. 10–16 Barak and Sisera; vv. 17–22 Jael and Sisera; vv. 23–24 framing paragraph. Verses 4b, 5, 11, and 17b have been added secondarily. The oldest portions of the chapter contain war narratives; additions to the chapter served to emphasize the help of Yahweh in the victory over Sisera's army. (German)

Neyrey, Jerome H. () "Jesus the Judge: Forensic Process in John 8,21–59. *Biblica*//1987 68(4):509–542.

John 8:21–59 was redacted so as to set forth the material as an extended forensic process with the judge, the plaintiffs, the legal norm, witnesses' testimony, the judges' examination, and forensic proof. Jesus' examination of his hearers has the effect of separating the good from the evil, and thus of unmasking their hypocrisy. Accordingly, the Fourth Gospel takes an aggressive stance toward the world.

Nicol, Iain G. () "EVENT AND INTERPRETATION. *Theology*//1974 77(643):14–21.

Examines Oscar Cullmann's understanding of event and interpretation as it is set forth in the book SALVATION IN HISTORY. He distinguishes between event and interpretation, with relative ease, but this raises the question of the meaning of revelation in its relation to event and interpretation. Cullmann holds to a view that revelation is somehow given in both event and interpretation, which in turn leads to further problems in the distinction biblical historians make between fact and legend, history and myth, which distinction Cullmann judges to be of no value. The trouble with Cullmann's work is that it contains more salvation than history.

Niditch, Susan () "THE "SODOMITE" THEME IN JUDGES 19–20: FAMILY, COMMUNITY, AND SOCIAL DISINTEGRATION. *Catholic Biblical Quarterly*//1982 44(3):365–378.

Judg 19:10–30 is integral to Judg 19–20. Judg 19–20 is a complex narrative about community appropriate to the problems and challenges of the league setting and the holy way. It is a beautifully crafted tale, employing traditional style, repetition and economy of language for successful structuring and emphasis. It traces a pattern of community breakdown, building from a problem between one man and a woman to

a full-scale civil war. The Sodomite theme also appears in Gen 19, but details of style, plot, theology, etc. point to the Judges account as the earlier version.

Noga, Rivka () "The Story of the War with Sisera and the Song of Deborah. *Beth Mikra*//1987, 112::79-84..

The different current opinions of the chronological relationship between Judges 4 and 5, the prose story and the Song of Deborah, are all surveyed. Concludes that there is a question of which preceded. Chap. 4 is a description of the battle, while chap. 5 is a song of praise. A similar pattern is seen in Exodus 14 and 15, telling of the crossing of the Sea of Reeds. (Hebrew) NMW

Oren, Elyashiv () "THE SAMSON STORIES. *Beth Mikra*//1980 25(82):259–262.

The Samson narratives are different in religious background from the other stories in Judges. The recurrence of sin and the repeated prophetic warnings and divine punishments are all absent. The stories have a popular character, involving mockery and laughter, first on the part of the Philistines and then on Samson's part, when he surprises them. The religious theme of the stories is that only through God's help can Samson succeed. The details of the Nazarite code are not relevant, except for the growing of the hair. The stories stress the importance of divine help. (Hebrew)

PARANJOTI, V. () "THE UNIQUENESS OF THE SAIVA SIDDHANTA CONCEPT OF GOD. *Indian J of Theology*//1958 7:86–91.

Saiva Siddhanta, primarily a South Indian philosophy, is distinguished from other South Indian schools by its high concept of God. It judges all other religions by how they measure up to the Siddhanta (the final end) concept of God. Yet it is inconsistent and inadequate for it approves the worship of idols and bhaktas, saints, thus making them equal with God.

Pearl, Jonathan L. () "FRENCH CATHOLIC DEMONOLOGISTS AND THEIR ENEMIES IN THE LATE SIXTEENTH AND EARLY SEVENTEENTH CENTURIES. *Church History*//1983 52–(4):457–467.

Contemporary historical scholarship views French demonologists as spokesmen of an oppressive upper class. The demonologists were instead sincere defenders of religious orthodoxy, dedicated to the active correction of serious errors they perceived in the religious outlook of their contemporaries. Defenders of Catholic orthodoxy, they criticized both those who denied the existence of demons, and those who overemphasized demonism. Judges were criticized for not enforcing penalties against convicted witches. The demonologists labored to produce a demonology that was theologically correct while avoiding wide extremes.

Pearlmutter, Fishel A. () "THE CASE FOR WOMEN RABBIS. *Judaism*//1984 33(1):50–53.

The traditional Jewish attitude to women as disqualified from public life (being witnesses or judges, officiating at marriages, etc.) is unjust and outdated; the Conservative movement is properly moving toward greater equality between the sexes by ordaining women as rabbis. Part of a symposium on women as rabbis

Peterson, Walfred H. () "THE COURTS AND FREEDOM OF CONSCIENCE. *Religion in Life*//1971 40(2):247–256.

Judges have wide discretion when they interpret the constitution and so American courts will control the

expression of the free conscience at a point where that expression is thought to be seriously injurious to society. But actually the courts have no rule of law that is somehow independent of the society or above the sentiments of the people and the judges. Thus, courts can defend freedom of conscience but that defense must be buttressed by public support.

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

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

Philbeck, Ben F. () "The Northern Prophets: Were They Revolutionaries? *Faith and Mission*//1987 5(1):56-65.

Gives biblical examples supporting the thesis that the northern prophets were revolutionaries. Ahijah, Jehu, Elijah, and Elisha are associated with conspiracies to overthrow their governments by force. Starting with the judges and running through the prophet Hosea, the message of the northern prophets was in keeping with the idea that God was to designate who the king of the kingdom was to be.

Powell, Jefferson () "The Gospel According to Roberto: A Theological Polemic. *Modern Theology*//1989, 6(1)::97-110..

Offers a theological interpretation of Roberto M. Unger, *Politics* (1987). Considers his criticism of contemporary Western culture consistent with traditional Christian beliefs, but judges his vision of human existence to be a disturbingly and profoundly wrong new kind of gnosticism. PNH

Proctor, William G., () "THE UNSYSTEMATIC THEOLOGY OF THE SUPREME COURT. *J of Church and State*//1967 9(1):17–35.

Contemporary American religious conceptions of church-state relations are classified in four categories: exclusivist, activist, passivist, and separationist. Though the first three may be placed under the general heading of cooperationist, they represent different forms of cooperative relationship. In the light of judicial decisions of the past two decades, the various Supreme Court justices are classified with respect to the four categories. It is hoped that this study will provide a basis for predicting what the opinions of the judges will be in future decisions.

Quinn, Kevin () "TRADE UNIONS IN "MATER ET MAGISTRA" *Gregorianum*//1962 43:268–294.

Although the attention given to unions in "Mater et Magistra" is merely incidental, Pope John explicitly reaffirms the teaching of previous popes that unions are essentially a means of defending and promoting the legitimate occupational interests of workers. Two of the practical recommendations made by the Pope are considered in detail: the value of collective agreements as a means of securing cooperation between workers and employers, and the active presence of the worker in industry in a consultative capacity. Owing to the uncertainty of the interpretation to be given to the statement that at the time of Leo XIII unions were private law bodies, the study concludes with an examination of the legal status of unions, and judges it as certain that they were not public law bodies. (Footnotes)

Radday, Yehuda T. () "THE BOOK OF JUDGES EXAMINED BY STATISTICAL

LINGUISTICS. *Biblica*//1977 58(4):469–499.

A statistical analysis of the book of Judges done on computers at Haifa and Aachen by Radday, Giora Leb, Dieter Wickmann, and Shemaryahu Talmon favors the view that the main body of the book (3:7–12:15), the Samson stories (chaps 13–16), and the 2 appendices (chaps 17–21) were each written by a common author. While a comparison of the main body with the appendices on the one hand and the Samson stories with the appendices on the other each points to homogeneity of authorship, a comparison of the main body with the Samson stories suggests disparate authorship.

Radday, Yehuda T. () "CHIASM IN JOSHUA, JUDGES AND OTHERS. *Linguistica Biblica*//1973 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.

Rahtjen, Bruce Donald. () "PHILISTINE AND HEBREW AMPHICTYONIES. *J of Near Eastern Studies*//1965 24:100–104.

(Nos. 1 and 2).—Martin Noth's hypothesis that the Hebrew tribes in the time of the Judges comprised an amphictyony similar to those of Greece and of Italy has been widely accepted by OT scholars. An amphictyony was a loose union of the independent political units joined together by worship at a common shrine. An examination of the union of the five Philistine cities—Ashdod, Ashkelon, Ekron, Gath, and Gaza—reveals that the Philistine league more closely resembled the European amphictyonies than did the Hebrew. For one thing the Hebrew shrine moved from Shechem then possibly to Bethel and Gilgal and finally to Shiloh. The Greek and the Philistine amphictyonies centered about temples not a portable ark. Noth stressed the membership of twelve units in his parallels. On closer examination it can be shown that European amphictyonies did not always have twelve members. Thus the parallel to the twelve tribes a superficial one.

Ramos, Francisco J. () "Los jueces diocesanos, con especial relacion a los laicos. *Angelicum*//1988 65(3):371–391.

A commentary on canon 1421, #2, on the appointment of lay persons as diocesan judges. In such cases, lay persons enjoy jurisdiction of members of diocesan tribunals, not as individuals. (Spanish)

Raviv, Hanokh () "The Community (‘edah): Between History and Historiography. *Shnaton*,//1985 (1987), 9:145-155..

The term ‘edah, "community," is characteristic of First Commonwealth documents and the P-source, which suggests an early date for P. The history and social function of the ‘edah are reviewed, especially as reflected in Judges. Norms and terms describing them (and the violation of norms) are also studied, such as nebalah, an evil act that violates the norms of the ‘edah and the tribal structure which corresponded to it. The ‘edah began to fail when Israel neared and accepted kingship. (Hebrew) NMW

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

Detailed analysis and comparison of verbless clauses in Judges, Samuel, and Kings shows that the main

factor determining the order of constituents in two-part verbless clauses is the significance, for the narrator, of these constituents in their particular context. Geoffrey Leech terms this factor "thematization," ordering constituents to give emphasis to certain ones. The same factor determines the order of constituents in verbal clauses.

Revell, E. J. () "First Person Imperfect Forms with Waw Consecutive. *Vetus Testamentum*//1988 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.

Revell, E. J. () "The Battle with Benjamin (Judges XX 29–48) and Hebrew Narrative Techniques. *Vetus Testamentum*//1985 35(4):417–433.

The study of narrative method shows four categories of clauses: (1) narrative clauses, (2) descriptive clauses, (3) contextualizing clauses and (4) incidental clauses. The first category is past and the others are temporally related to the narrative clauses, either concurrent or some event that had already happened. The basic narrative is with *wayyiqtol* clauses with details added. There is often repetition when the narrative returns to the main action. The translation of Judges 20:29–48 presents all the clauses with their categories.

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

The scheme of the minor judges is found, not only in the Book of Judges, but also, in an older form, in Samuel. The affinity of this scheme with the scheme of reigns in the Books of Kings suggests an origin independent of the annals of the Kings, an elaboration of which accounts for the differences in the list in Judges. Not tribes but cities are foremost. The word Israel indicates not the amphictyony of the twelve tribes, but is a concept of political geography. The succession of the judges is secondary. According to the meaning of the root the function of the judges is not military and not only justic, but to rule: government and legal justice. With this finding the old South Arabian, Ugaritic, and Phoenician-Punic material, as well as the material of Mari all agree. Footnotes. (German)

Rietzchel, Calus () "ZU JDC 5, 14b-15a (On Judges 5:14b-15a). *Zeitschrift für die Alttestamentliche Wissenschaft*//1971 83(2):211–225.

A careful comparison of the readings of MT, GB and GA shows that Judges 5:14b-15a has had a complicated textual history. (1) In v. 14b a colon has dropped out, of which traces can still be found in GB *diegeseos* and in GA *enischuontos hegeseos*. (2) *wsry*, *wyskr*, *kn brq* are glosses, which have come into the text at three different periods, and have increasingly obscured the meaning. (3) The original text of 15a must be assumed to have been *baemeq slhu beraglayw /beyissakar 'am debora*. Here *brglyw* refers back to the people of Deborah, and *slhw* to the tribes mentioned previously. (German)

Rigali, Norbert J. () "The Unity of Moral and Pastoral Truth. *Chicago Studies*//1986 25(2):225–234.

Are there two moral laws, one objective and publicly preached, and the other subjective used in counseling and confession? No, moral law does not exist outside of or above the moral subject; the moral law exists when the interrelation between the moral subject and the moral object is known and acknowledged by the moral subject. The moral law is not a set of universal principles, but what right reason judges is to be done

by specific individuals in real circumstances of life.

Rivinius, Karl Josef () "KETTELERS KIRCHENVERSTANDNIS AUF DEM ERSTEN VATIKANISCHEN KONZIL IM KONTEXT DER UNFEHLBARKEITSDISKUSSION (Ketteler's Understanding of the Church at the First Vatican Council in the Context of the Discussion About Infallibility)". *Zeitschrift fur Kirchengeschichte*//1976 87 (2/3):280–297.

Wilhelm Emmanuel von Ketteler (1811–1877), bishop of Mainz, opposed extreme ultramontanist supporters of papal infallibility. At the council, he fought the isolated treatment of the primacy and prerogatives of the pope, because this curtailed the rights of the episcopacy; the bishops must be regarded as witnesses of the tradition and judges of the faith, manifesting the cooperation, coordination, and collegiality of the episcopacy with the primate, and the episcopal structure of the church and the corporative, organic unity of the teaching and hearing church. When the infallibility dogma was unavoidable, he vainly sought a compromise formula which did not remove the pope from the rest of the church. (German)

Robert, J. D. () "LES SCIENCES HUMAINES: DANS "LA PHILOSOPHIE DES SCIENCES SOCIALES." *Nouvelle Revue Theologique*//1974 96(10):1067–1078.

Review article on La philosophie des sciences sociales, volume 7 of the *Histoire de la philosophie*, ed. Francois Chatelet. The value and authenticity of the results and propositions of the human sciences depend on their degree of scientificity, but large sectors are dominated by the intrusion of ideological and philosophical values. Before a theologian judges elements called scientific he ought to know what is in question, from the point of view of true scientificity. (French)

Robinson, Alan () "PROCESS ANALYSIS APPLIED TO THE EARLY TRADITIONS OF ISRAEL: A PRELIMINARY ESSAY. *Zeitschrift fur die Alttestamentliche Wissenschaft*//1982 94(4):549–566.

Process Analysis refers to the dynamic processes involved in the development of biblical documents. The method is applied here to Judges, Gen 12–37, the Joseph story, the life and work of Moses, the tabernacle tradition and Gen 1–11. An annalist from Solomon's time produced a history of the Jewish people. A process map of Israel's early history concludes the essay.

Rodd, C. S. () "SHALL NOT THE JUDGE OF ALL THE EARTH DO WHAT IS JUST? (GEN. 18. 25) *Expository Times*//1972 83(5):137–139.

Righteousness, the standard by which God judges the world, depends in the OT upon the nature of God. He is not subject himself to necessity or justice as objective standards à la Greek gods. Abraham's intercession points this up uniquely. Four interpretations seem possible. The question (1) contrasts God to the inhabitants of Sodom, (2) asserts that destruction is out of character for God, (3) compares divine to human justice, or (4) is asking for information: what is just? It would seem that here is the seed of the question spelled out in Job, the beginning of a meta-theological ethical judgment. OT morality becomes part of the anthropomorphism men have attributed to God, whose transcendence is unspeakable.

ROFE (ROIFER), ALEXANDER () "THE COMPOSITION OF THE INTRODUCTION OF THE BOOK OF JUDGES. *Tarbiz*//1966 35:201–213.

Introduction to the Book of Judges compounded of only two sources (E and D). The order of D was upset in the adaptation. The introductions to E and D were originally longer and mentioned the Exile as a result of sin during the period of the Judges. E is the main source; D supplementary. (Heb.)

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

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

Rose, Martin () ""ENTMILITARISIERUNG DES KRIEGES"? (ERWAGUNGEN ZU DEN PATRIARCHEN-ERZÄH-LUNGEN DER GENESIS) (The "De-Militarizing of War"? (Considerations of the Patriarchal Narratives of Genesis)). *Biblische Zeitschrift*//1976 20(2):197–211.

When one considers the concentrated focus on war in the books, Exodus-Deuteronomy, and especially in the books of Joshua and Judges, as well as in the remaining historical works of the OT, the almost total absence of militaristic motifs in the patriarchal narratives of Genesis is striking. The patriarchs are presented as nomadic herdsmen who pursue a pacifistic policy in the lands through which they pass. This programmatic deemphasis of war is the deliberate work of the Yahwist. Behind his literary work stands the intention of national renewal achieved through pacificism rather than war. His anti-war model can be contrasted with the Holy War model of the Deuteronomist and the revisionist model of Isaiah, who saw that Yahweh may war against Israel. This may suggest a date in the 8th or 7th cent. for the work of the Yahwist. (German)

Rosel, Hartmut N. () "DIE ÜBERLEITUNGEN VOM JOSUA–INS RICHTERBUCH. *Vetus Testamentum*//1980 30(3):342–350.

Two parallel transitions lead from Joshua into the book of Judges. The older connects Josh 24 and Judg 1:1–2:5; the later Josh 23 to Judg 2:6ff. Thus Joshua has a double ending and Judges a double beginning. The simplest explanation is that there are two parallel threads of narrative. Naturally, the classical deuteronomistic transition is that from Josh 23, which ties up to Josh 21:43–45. Appendices on the transition in the Septuagint and on Josh 23 and the "remaining enemy." (German)

Rosel, Hartmut H. () "JEPHTAH UND DAS PROBLEM DER RICHTER (Jephthah and the Problem of the Judges). *Biblica*//1980 61(2):251–255.

A distinction must be made between the functions of the "greater" and "lesser" judges. Both hold leadership positions, but the nature of that leadership differs. To illustrate this, Jephthah is called a qasin, which indicates he was a military leader. But after he led Israel in victory over their enemies, he is also called a ro's which suggests he was a local ruler in time of peace. The same person, then, could exercise both functions. (German)

Rozelaar, Marc () "An Unrecognized Part of the Human Anatomy. *Judaism*//1988 37(1):97–101.

It is generally assumed that "raqqah" in the Bible means "temple" of the head. An analysis of the contexts in Judges and Canticles, however, reveals that its meaning is rather "oral cavity" or "open mouth."

Ruether, Rosemary Radford () "AUGUSTINE AND CHRISTIAN POLITICAL THEOLOGY. *Interpretation*//1975 29(3):252–265.

Discusses the central issue of whether theology uncritically endorses the status quo or judges the status

quo in the light of God's will on earth. Surveys several ancient views of the relationship of God's kingdom to the human political order. Describes Augustine's effort to resolve the conflict between the messianic concept of the church against the empire and the Hellenistic Christian effort to unify sacramentally the church and the empire. In the light of Augustine's basic distinctions, we need to restore the basic moral tensions of good and evil, truth and falsehood, to their places in both the historical church and the political community. Shows that much contemporary political theology develops one strand of Augustine's thought and either freezes faith into the current culture or radicalizes it into an assault on humanity.

Russo, John Paul () "MILTON AND THE MAKING OF SAMSON AGONISTES. *Union Seminary Quarterly Review*//1970 25(3):273–285.

John Milton's version of the OT Samson myth, *Samson Agonistes*, is probably its consummate treatment in terms of artistic achievement and moral content, on the latter point even an improvement over the book of Judges. The focal point in Milton's play is, of course, the hair-strength secret, the sources of which extend to primitive religious rites. One of the interesting metaphors used by Milton in this connection was the diffusion of spirits, one substance interpenetrating another. This concept is a key expression of his own monistic view of matter/spirit.

Saayman, Willem () "Bridging the Gulf: David Bosch and the Ecumenical/Evangelical Polarisation. *Missionalia*,//1990, 18(1)::99-108..

Reviews Bosch's characterizations and criticisms of the ecumenical and evangelical approaches to missions, and judges them to suffer from overemphasis, particularly in the case of the ecumenicals. Notes a shift in Bosch's own position from an evangelical to an ecumenical tendency. Applauds Bosch's attempt to transcend the polarization, but suspects that the polarization is a Western preoccupation that loses some of its relevance in a Third World context. HR

Sarna, Nahum M. () "THE LAST LEGACY OF ROLAND DE VAUX. *Biblical Archaeology Review*//1980 6(4):14–21.

A summary and review of the content of the last published work of Roland de Vaux, his *The Early History of Israel* (Westminster Press, 1978). It covers the early periods and includes his incomplete work on the period of the Judges. He examines every facet of Israel's history and the critical views regarding the materials. He arrives at some cautiously conservative views, but also other rather radical judgments. His control of the materials from all relevant areas, his incisive analysis of basic problems, and succinct surveys of the contributions of others make this an outstanding work.

Sattler, Steve () "The Destruction of the Wicked. *Dor Le Dor*,//1990, 19(1)::22-24..

There are three episodes in the Bible that illustrate the destruction of the wicked. In Gen 6:11-17, Noah and the flood; in Genesis 18 and 19, Sodom and Gomorrah; in Judges 19 and 20, Gibeah in the tribe of Benjamin. The three illustrations allow us to follow the development of man's moral and intellectual standards. First, as in Noah, a simple thesis is presented to man by God; next, with Abraham–Lot, the thesis is expanded by incorporating a dialogue with God based on justice. Finally, in the third illustration, man is moved to act in God's manner to protect the standards of justice and morality that he has learned from God. MC

Schmidt, Johann M. () "ERWAGUNGEN ZUM VERHALTNIS VON AUSZUGS-UND SINAITRADITION (Dispute about the Relationship of the Exodus and Sinai Traditions). *Zeitschrift für die Alttestamentliche Wissenschaft*//1970 82 (1):1–30.

The dispute concerning the two traditions depends partly on the last of qualification with which they are

classified as either cultic or narrative traditions. In fact both are attested more than once in either form. The exodus tradition circulated from earliest times in various literary types, both cultic and non-cultic. For the Sinai tradition we have to distinguish between elements of a very ancient tradition and a cult legend whose home is Shechem. The latter was from the beginning connected with the exodus tradition by elements of both framework and content. The oldest elements in the Sinai pericope may have already influenced the account of the exodus event, but the elements preserved in Judges 5:4f and Ps. 68:8f show no connection with it.

Schneid-Ofseyer, Miriam () "The Concubine of Gibeah, Judges 19-21. *Dor Le Dor*,//1989/90, 18(2):111-113..

Compares the conclusion of Judges and of 1 Samuel. The first recounts the story of the concubine of Gibeah and states "every man did that which was right in his own eyes." The second tells of the death of Saul. There is a relationship between the two tales, in that the chopping up of the oxen parallels what was done to the concubine. The people of Jabesh-Gilead provided 400 maidens for the remnants of the Benjamin tribe. The two areas are connected, and Saul himself may have been born of such a union: a Benjaminite father and a Jabesh-Gilead mother. NMW

Schwartz, Daniel () ""THE CONTEMNERS OF JUDGES AND MEN" (Temple Scroll 64:12). *Leshonenu*//1982 47(1):18-24.

Does not agree that the phrase in the Temple Scroll 64:11-12, *ki mequlale'elohim waanasim taluy `alha'es* is a parallel to the LXX and Pauline understanding of Deut 21:23, that God curses the hanged man. The context shows that the scroll is limiting hanging to two crimes only: treacherous informing against the Jewish people and flight from capital judgment (contempt of court). The verb *mequlale* must be taken as active. Perhaps it should be read as *mequallele*, and the *waw* ignored, as in other places in the scroll, or it is a *poel* form, with active force. (Hebrew)

Schwertner, Siegfried () "ERWAGUNGEN ZU MOSES TOD UND GRAB IN DTN 34:5,6 (Reflections on the Death and Tomb of Moses in Deut. 34:5,6). *Zeitschrift für die Alttestamentliche Wissenschaft*//1972 84(1):25-45.

The tomb of Moses, which has been regarded as the original element in a no longer traceable historical situation (M. Noth), can in fact be so traced. If Deut. 34:5,6 are seen in the narrative context of the Deuteronomist, a close connection can clearly be seen of the facts there given with the no prohibition to Moses to enter the land, with the transfer of the leadership to Joshua and with the "Pisgah view." After Joshua, who belongs to the tradition of the conquest, had been made the legitimate successor of the leader of the Israelites out of Egypt and through the wilderness, the Deuteronomist was bound to give details of the death and burial of Moses. The intentions which lie behind this passage are made clear not least by their structural similarity to Judges 10:1-5 and Judges 12:7-15. (German)

Segert, Stanislav () "PARONOMASIA IN THE SAMSON NARRATIVE IN JUDGES XIII-XVI. *Vetus Testamentum*//1984 34(4):454-461.

In addition to the homonymy of words and roots in a poetically formulated riddle (14:14, 18) and in a boastful saying (15:16), paronomasia may be intended in overtones of general words (16:3, 20), in geographical names (15:8, 11, 16, 17, 19; 16:1-2, 4, 5), in a divine name (16:23) and in personal names (13:4, 24; 16:4). Some of the instances of paronomasia are commonly accepted; some highly probable; and some admittedly tentative.

Seidler-Feller, Chaim () "FEMALE RABBIS, MALE FEARS. *Judaism*//1984 33(1):79-84.

The obstacle to the ordination of women as rabbis is attitudinal, not halakhic. Examples of women as judges go back as far as Deborah; hence, it is irrational to bar women from the same religious role today. Only because of the conflict between men and women have the former held out against the latter this long—ordaining women would lose the men their control of the established hierarchical system. Part of a symposium on woman as rabbis

Shepherd, John J. () "NORMAN WISDOM? *Expository Times*//1979 90(9):262–264.

E. R. Norman has published a list of specifications warning that Christianity is tending to surrender to humanism, mere morality, and materialism, and asserting that Christ stands outside cultural relativism. He judges all cultural values as worthless, although the morality of capitalism is more compatible to Christian faith than that of socialism. While his lectures are worth reading, he is wrong.

SHIBAYAMA, SAKAE () "NOTES ON YARAD AND ALAH: HINTS ON TRANSLATING. *J of Bible and Religion*//1966 34(4):358–362.

A study of the meaning of yarad and its antonym alah with special reference to Judges 11:37 and Gen. 46:29–36.

Shinn, Roger L. () "CHRISTIANITY AND THE NEW HUMANISM: SECOND THOUGHTS. *Review and Expositor*//1970 67(3):315–327.

The word humanism, which went out of fashion during much of the 20th cent., has rather suddenly become popular. Sees the words humanism and humanization moving into the center of theological discourse on a world-wide basis in the years since 1962. The new humanism in many ways is recovering an authentic Christian note. On two major issues in particular it needs greater attention, viz., what it is to be human; and how human life relates to the wider earthly and cosmic setting. We can say with some certainty that loyalty to the God known in Christ means loyalty to men—not only to men, but surely to men. The God who judges men and suffers at their hands is the God who loves them and joins his destiny with theirs.

Silber, David. () "Kingship, Samuel and the Story of Hanna. *Tradition*//1988 23(2):64–75.

Hanna's story is linked by the text to the last two stories in Judges. Her story will underscore the need for a king. But what concerns the narrator of Hanna's story is not the king as a leader who imposes order on a lawless society—the concern of Judges—but with the king as a religious figure, with his relationship toward God. This concern is also the primary concern of the entire book of Samuel.

Simon, U. () "THE PARABLE OF JOTHAM (JUDGES 9:8–15): THE PARABLE, ITS APPLICATION AND THEIR NARRATIVE FRAMEWORK. *Tarbiz*//1964 34:1–34.

A specific Israelite parable to clarify to the people of Shechem that the danger of ignition from the power-hungry bramble would be unproportionately much greater than the benefit derived from its shade. This interpretation of Jotham's parable as a curse based on a purely pragmatic background rejects Y. Kaufmann's aetiological and M. Buber's theological explanation. (Heb.).

Slenczka, Reinhard () "Was heisst und was ist Schriftgemaess? (What is "According to the Scriptures" and What Does It Mean?). *Kerygma und Dogma*//1988 34(4):304–320.

Holy Scripture is about Christ and interpreted by Christ, and yet it is also the book of the church, which judges the Christian community and Christian life. It is the means by which the triune Word of God is

revealed in the worship life of the congregation. Any other conception of the Word of God leads to problems about the relation of the Word of God to the human words of the Scriptures, questions of biblical inerrancy, and unhistorical views of the relation between Scripture and dogma. DNM

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

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

Souryal, Sam S. () "The Religionization of a Society: The Continuing Application of Shariah Law in Saudi Arabia. *J for the Scientific Study of Religion*//1987 26(4):429–449.

Saudi Arabia, under Shariah (divine) law, has a much lower official crime rate than other countries, even than six Moslem adjacent countries which do not apply Shariah law. Even when the Saudi Arabian rate is adjusted for unreported and unrecorded crime, as tested by three self-reporting panels of judges, police officials and laymen, the difference remains significant. The continuing application of Shariah law in Saudi Arabia has a powerful cleansing influence on society, helps foster a non-criminogenic environment, and confirms some major theories of religiosity and socialization.

Stager, Lawrence E. () "Merenptah, Israel and Sea Peoples: New Light on an Old Relief. *Eretz-Israel*//1985 18:56\*-64\*.

Frank Yurco's new reading of battle scenes at Kamak beside the stela of Ramesses II's Hittite Treaty supports Merenptah's claims of victory over adversaries in Syria-Palestine, including Israel, on the "Israel stela" (CCG no. 34025) of 1207 BC. The Israelites resemble Canaanites rather than M. Weippert's pastoral nomads, the Shasu. These Israelites appear as they do in the "Song of Deborah" (Judges 5): a loose tribal confederation comprising pastoralists, farmers and seamen, based in the central highland in unwallled villages. The battle scenes and pottery chronology indicate that the Sea Peoples were not yet in coastal Canaan during Merenptah's reign.

Stager, Lawrence E. () "The Song of Deborah: Why Some Tribes Answered the Call and Others Did Not. *Biblical Archaeology Review*//1989 15(1):50–64.

A fresh study of the Song of Deborah in Judges 5 seeking to understand the reluctance of four tribes, viz., Reuben, Dan, Zebulun, and Naphtali, to join forces with the Israelite confederation against the Canaanites. By an examination of the terminology of familial, sociological, and architectural structures correlated with what archaeology has now illustrated of the economic relationships of pastoral (nomadic) areas vis-a-vis more sedentary agricultural areas, it is now evident that those who did not join in did so because of economic dependencies, whether agricultural or maritime, that made military involvement a high risk venture.

STAGG, FRANK () "THE HOLY SPIRIT IN THE NEW TESTAMENT. *Review and Expositor*//1966 63(2):135–147.

The NT writers use Holy Spirit, Spirit of God, Spirit of Christ, and the Spirit interchangeably. Christ's death gave the disciples a new understanding of the Holy Spirit. The Spirit was given often and was active before Pentecost, e.g. in Jesus' exorcisms. The Spirit is received through faith and obedience, not through the laying on of hands or baptism. The Spirit's gift of glossolalia on Pentecost (a powerful witness) differed from that at Corinth (a problem). The Spirit gives power to Christ's witnesses, teaches, judges, enables men to confess Christ, and is manifested by the fruit of the Spirit.

Steinhauser, Michael G. () "Gal 4,25a: Evidence of Targumic Tradition in Gal 4,21-31?" *Biblica*//1989 70(2):234-240.

Targum Onqelos on Gen 16:14 translates Shurby "Hagra," making a word play on Hagar and Hagra. The Fragmentary Targum and the Targum Pseudo-Jonathan add a speech of Sarah reflecting a Hagar/Hagra tradition in which God judges that the land will be populated with Abraham's children of promise, who have no need of the children of the slave woman, Hagar. Thus Hagar and her children become the prototype of those enslaved and outside the promise. Gal 4:25a reflects these Targumic traditions.

Stepien, Jan. () "'SYNEIDESIS': LA CONSCIENCE DANS L'ANTHROPOLOGIE DE SAINT-PAUL (Conscience in the Anthropology of Saint Paul). *Revue d'Histoire et de Philosophie Religieuse*//1980 60(1):1-20.

Reviewing the senses attributed by various authors, modern and ancient, to the use of the term syneidesis by Saint Paul, concludes that the apostle recognized three functions of the conscience: (1) it witnesses to a "shared knowledge"; (2) it judges the human condition; and (3) it is a direct relationship with God. The dominant sense is that of a witness to a shared knowledge, a sense accorded by the current usage of syneidesis in the Greek literature and in the teaching of the OT, where the co-participant of knowledge of the conscience is God himself. (French)

Stevens, Bruce A. () "JESUS AS THE DIVINE WARRIOR. *Expository Times*//1983 94(1):326-329.

The human heart demands an image of deity. Borrowed from the Canaanites, the image of Yahveh as divine warrior appears poetically in Judges, Exodus, Isaiah, Zechariah, Daniel and many Psalms. This image transferred to the expectation of the Messiah. It is perpetuated in the expectation of return by Paul and John. Jesus acknowledged it in Matt 10:14.

Storch, W. () "ZUR PERIKOPE VON DER SYROPHONIZIERIN. (On the Pericope of the Syro-Phoenician Woman). *Biblische Zeitschrift*//1970 14(2):256-257.

Jesus response to the Syro-Phoenician woman (Mk. 7:29 dia touton ton logon hupage) should be the point of departure for exegesis of this pericope (Mk. 7:24-30) with a view toward clarification from Judges 1:7. The OT response of Adonibezek in Jdg. 1:7, verbally similar to that of the Syro-Phoenician woman, highlights the point of the pericope: complete dependence and contingency in an expression of faithful trust. (German)

Streiker, Lowell D. () "ADVENT OF THE JESUS FREAKS. *Dialog*//1972 11(2):90-94.

Identifies the Jesus freaks with fundamentalism, appropriating the language of the counter-culture. Surprising is the impact of Pentecostalism with Arminianism and the uptightness about physical contact. Leaders seem to be parent-surrogates and Jesus the image of the superego. Judges it to be the fad of the year with adherents being soon absorbed into established conservative churches.

Taylor, Mark C. () "Shades of Difference. *Semeia*//1987 40:21–38.

Focuses on Hegel's consideration of the criteria of judgment employed by the various forms of consciousness known to the speculative philosopher. By arguing that observed consciousness gives itself the criterion by which it judges itself, Hegel suggests (inadvertently) that the object of consciousness is, in effect, a sign. Rather than the representations of things or ideas, signs must be signs of other signs. The interplay of signs implies the rhetorical character of all human thought and language. As the inscription of radical alterity, textual writing and writerly texts mark the end of philosophy and expose a new opening for the religious imagination.

THOMSON, CLIVE A. () "SAMUEL, THE ARK, AND THE PRIESTHOOD. *Bibliotheca Sacra*//1961 118:259–263.

An examination of the work of Samuel and the account of the facts which cover the period from the beginning of the book of Judges until the completion of Solomon's temple as interpreted by J. N. Darby. Until the temple was built, the ark restored to its place in the holy of holies, and worship according to the law of Moses re-established, the religious life of Israel was anomalous. The law was in abeyance. This state of affairs was due altogether to Israel's sin in rejecting her God. This explains why Samuel acted as a priest, but because the priesthood was not properly established the office of prophet came to the fore, Samuel being the first of the writing prophets. Therefore, when we read those parts of Scripture dealing with Israel during this period we must bear in mind this anomalous and improper condition in order to interpret correctly.

Tompkins, Charles () "CONSTANTINE, SECULAR CHRISTIAN (AD 280–337). *Expository Times*//1969 80(6):178–181.

Characterizes Constantine as remaker of the world, pagan god and Christian saint, in his time the 13th apostle, unbaptized layman and patron of Catholic orthodoxy, inventor of medieval polity, anticipator of 19th C. liberalism (its religious liberty and tender social legislation), dreamer of world-wide missions, sincerely devout, yet worshiper of success. None of the handful of men in history born to the Establishment but cast by circumstance in the role of revolutionary has been more successful in effecting so much good—yet victim of bad press. Who among his judges has solved the problems of conformity, church-state relations, legislation of morality, etc. on which he stumbled?

Toso, Mario. () "Diritti dell'uomo e dei popoli, diritto alla resistenza attiva pacifica nei pontefici et nella dichiarazione dei vescovi Filippini del 7 Febbraio 1986. *Salesianum*//1986 48(4):907–953.

In order to locate this statement in the continuum of teaching about these topics in Catholic teaching reviews statements from Leo XIII to John Paul II. Studies statements reflecting (1) the defense of human rights and those of peoples; (2) the option for the human person as concrete individual; (3) ambiguity regarding the right to rebellion and resistance, structural revolution and violence; (4) episcopal teaching as actualizing that of Vat. II and papal thought in particular situations, e.g. Medellin, Chile, Bolivia, Puebla, El Salvador, Ecuador. Judges the Philippine statement to be in continuity with the foregoing. Appends the English text of the Feb. 16, 1986 post-election statement of the Bishops' Conference of the Philippines. (Italian)

Toulouse, Mark G. () "WORKING TOWARD MEANINGFUL PEACE: JOHN FOSTER DULLES AND THE FCC 1937-1945. *J of Presbyterian History*//1983 61(4):393–410.

Biographers and other students of the life of John Foster Dulles have paid insufficient attention to his religious commitments. Dulles was vitally connected with the Federal Council of Churches and chaired the Commission to Study the Bases of a Just and Durable Peace. Dulles' own theological position moved

from being a prophet of realism emphasizing a transcendent God who shapes and judges a nation to a priest of nationalism whose immanent God offers divine sanctions for American policies. Following this religious stance, Dulles became the father of modern day theories of deterrence.

Tov, Emanuel () "THE TEXTUAL HISTORY OF THE SONG OF DEBORAH IN THE A TEXT OF THE LXX. *Vetus Testamentum*//1978 28(2):224–232.

Even if the A text basically reflects the original translation of Judges into Greek, it is not the text of the Old Greek itself, since it contains a relatively large number of regular and remote doublets as well as the interpolations from the B text and the Hexapla. In a study of Jdg. 5 we see evidence of wide use and frequent copying, a complicated history of the liturgical use of the Song of Deborah.

Townsend, Theodore P. () "THE KINGDOM OF GOD AS A REALITY: ISRAEL IN THE TIME OF THE JUDGES. *Indian J of Theology*//1983 32(1–2):19–36.

Considers the period of the Judges as formative to OT thought and theology concerning the kingship of God.

Trammell, Richard L. () "RELIGION AND ARTIFICIAL INSEMINATION. *Christianity and Crisis*//1968 28(22):317–319.

For several decades the use of artificial insemination by donor (AID) has been practiced. Its legal status has varied depending on the moral beliefs of the judges, but widespread opposition has come from religious spokesmen who see it as adultery or a dehumanized biological process. These objections against AID are unfounded. Both husband and wife must consent, indicating a desire for children (not always present in natural procreation) and a love for each other (ruling out promiscuity).

Trebolle Barbera, Julio () "Textual Variants in 4qJudga and the Textual and Editorial History of the Book of Judges. *Revue de Qumran*,//1989, 14(2):229-245..

4QJudga contains portions of Judg 6:2-13 in two connecting fragments. Of the 20 textual variants, ten represent a change in the Hebrew text. 4QJudga goes alone in six; with the Old Greek (Lucianic) text in three; and with the eight group (Peshitta, Vulgate) in the other. Thus it represents a text form independent from all others and shorter. Contacts with proto-Lucianic readings favor Cross' proposal of such a recension. SJS

Treves, M. () "THE REIGN OF GOD IN THE OT. *Vetus Testamentum*//1969 19(2):230–243.

Human monarchy and divine monarchy are mutually exclusive. The reign of God existed in the time of the Judges and, after a number of human dynasties, a second time under Judas Maccabeus. Dates many of the Psalms of God's kingship (as distinct from royal Psalms of human kingship) as well as many prophetic passages. Judas had the Greek translation of the Pentateuch prepared. The third theocracy was under Simon, as which time the Blessing of Moses was composed. Judas the Galilean strove to set up a fourth theocracy.

UFFENHEIMEE, B. () "ON THE QUESTION OF CENTRALIZATION OF WORSHIP IN ANCIENT ISRAEL. *Tarbiz*//1959 2:138–153.

The relationship between Deut. and Josiah-Jeremiah is reexamined from the unity of worship concept of Deut. 12. Centrality of worship passed through three stages: 1) one legitimate place of worship which could change from time to time (Josh. to Sam.), 2) a number of legitimate places (bama) between the

destruction of Shiloh by the philistines and the temple at Jerusalem, 3) Jerusalem temple only till its destruction. Deut. 12 Is not concerned with bama; the place' Is not defined. God's presence Is not described as 'residing' as in stage 3. Deut. 12 thus reflects the period of the Judges, stage 1, not 3. In Hebrew.

Valenti, Annamaria () "Il dibattito sul giuramento civico nella repubblica cisalpina *Christianesimo Nella Storia*//1989 10(2):307-345.

After the constitution of the Cisalpine Republic, a debate arose concerning the civic oath of loyalty to the democratic regime. The majority of ecclesiastic judges abstained from making a clear pronouncement. A number of writings advocated refusing to take the oath on the basis of differing arguments. Other voices expressed concern that the obligations of a Christian be joined to those of a loyal citizen and desired to weld the demands of political renewal to the need to reform the church. (Italian)

Van Buren, Paul () "THEOLOGY AND THE PHILOSOPHY OF RELIGION FROM THE PERSPECTIVE OF RELIGIOUS THOUGHT. *Union Seminary Quarterly Review*//1970 25(4):467-503.

Uses Braithwaite's Eddington Memorial Lecture of 1955, "An Empiricist's View of Religious Belief", to illustrate the blurring of traditional distinctions between theology and philosophy of religion. Both are human activities taking place in history and therefore subject to change. The validity of this change is to be judged by the acceptance accorded it by adherents to that form of religion. Theology is the process of adapting old formulations of religious thought to new situations; philosophy of religion judges the logical consistency of such formulations. Short responses by James F. Ross of the U. of Pa. and by Peter Putnam, Tom F. Driver, and Paul L. Lehman, all of Union, as well as a reply by Van Buren.

VOOBUS, ARTHUR. () "ABRAHAM DEBET RABBAN AND HIS ROLE IN THE HERMENEUTIC TRADITIONS OF THE SCHOOL OF NISIBIS. *Harvard Theological Review*//1965 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.

Waldman, Nahum () "THE SIN OF AMALEK IN BIBLE AND MIDRASH. *Dor Le Dor*//1982; 1983 11(2):77-81.

There is a correspondence between the evaluation of the enormity of Amalek's offense in the rabbinic midrash and in careful reading of the text itself. There are also significant parallels to other ancient cultures. Archaeological evidence shows that Amalek was, in the period of the Judges, a serious threat. Amalek's sin is that of defiance of God, even after the Song of the Sea which proclaimed recognition of His power. The episodes of the battle and of the providing of water are connected through the common theme of the staff. Divine ensigns and staffs in other cultures are compared.

Waldman, Nahum M. () "The Imagery of Clothing, Covering and Overpowering *J of the Ancient Near Eastern Society*//1989 19:161-170.

Akkadian and Sumerian imagery of "being covered" by demons, illness, or fear (dul, katamu, sahapu, edequ, labasu) conveys the meaning "be overwhelmed." There are numerous examples in the Bible and in rabbinic Hebrew. Judges 6:34 must be understood as meaning that the spirit of God overwhelmed Gideon (and did not "wear" him or "put him on"). Various passages with clp and ctp, "cover," meaning "overwhelm," have the verbs in different stems. When the elements of the original image are dropped, the syntactic relationships of the remaining elements are changed.

Walker, William O. () "THE QUEST FOR THE HISTORICAL JESUS: A DISCUSSION OF METHODOLOGY. *Anglican Theological Review*//1969 51(1):38–56.

After summarizing M. Kahler's critiques of the historical-Jesus movement which caused its death, he examines the eight criteria of the 'new quest' which, unlike the 'old,' seeks (1) only to establish the authenticity of episodes, not a comprehensive biography, and (2) to demonstrate the continuity, rather than the discontinuity, between history's Jesus and faith's Christ. He judges the new quest 'atomistic' and calls for a resumption of the old quest at a new, holistic level.

Warner, Sean M. () "THE DATING OF THE PERIOD OF THE JUDGES. *Vetus Testamentum*//1978 28(4):455–463.

The only 2 explicit references (Judg 1:12:8ff) which date the start of the period of the judges are in problematical and unreliable material. To date the period by extra-biblical data, the beginnings of Moab, Edom and Ammon, are a potential terminus a quo. H. J. Franken has criticized Gleuck's date of 1275 BC, showing his pottery dates are off by 100 years. The Philistines of the Samson stories arrived about 1225 BC, but the stories are later and different. Biblical data, such as references in Samuel and Psalms to people in Judges are too vague for dating. No method has been devised using ancient poems. It thus is possible that the period may have been before the conquest.

Washburn, David L. () "The Chronology of Judges: Another Look. *Bibliotheca Sacra*//1990, 147(588):414-425..

A relative time line is presented which, while admittedly imperfect because it does not give a precise count of years, provides a clearer picture of the state of the nation of Israel during the Judges period. Such a time line also condenses the overall time span of Judges into a framework that allows for the accuracy of 1 Kings 6:1 and Judges 11:26. EHM

Watts, Craig M. () "THE INTENTION OF SCHLEIERMACHER IN THE LIFE OF JESUS. *Encounter*//1985 46(1):71–86.

David Friedrich Strauss has taken Schleiermacher's Life of Christ to task as failing to offer an objective, critical, history of Jesus because of unwarranted dogmatic intrusions. Study of Schleiermacher's other works indicates, however, that a purely empirical, historical work may not have been his intent and that for him the dichotomy of critical history and the interpretation of faith was impermissible. Strauss thus judges him by an inappropriate standard. Schleiermacher did intend to produce a critical history of Jesus, but for him that necessarily involved a speculative dimension and, consequently, Christological articulation.

Webb, Barry G. () "The Theme of the Jephthah Story. *Reformed Theological Review*//1986 45(2):34–43.

The story of Jephthah (Judges 10:6–12:7) is composed of five episodes, linked together by the Israel-Ammonite conflict and providing the occasion for five dialogues. These dialogues are between: (1) Israel and Yahweh; (2) the elders and Jephthah; (3) Jephthah and the Ammonite king; (4) Jephthah and

his daughter; and (5) Jephthah and the Ephraimites. The theme of the story is that Jephthah has tried to conduct his relationship with God in the same way that he had conducted his relationships with men. Religion has been accommodated to political norms, and Israel has debased repentance into negotiation. The result is Yahweh's anger.

Weinfeld, Moshe () "Historical Facts Behind the Israelite Settlement Pattern. *Vetus Testamentum*//1988 38(3):324–332.

Sequel to "The Pattern of the Israelite Settlement in Canaan," SVT, 1988, 40(3):270–283. The migrating tribes intended to settle in unoccupied territory and only after confrontation with the inhabitants of the cities were they forced into war and conquest. The camps described in Joshua and Judges were originally tribal: Gilgal for Benjamin, Shiloh for Ephraim, Kiriath-jearim for Dan and Makkedah for Judah. Shiloh and Gilgal later came to be regarded camps for all Israel. Joshua was originally a hero at Timnath-heres in Mt. Ephraim, but after his victory over the Amorites, he was accorded a national role he had never had.

Weisman, Ze'ev () "CHARISMATIC LEADERS IN THE ERA OF THE JUDGES. *Zeitschrift für die Alttestamentliche Wissenschaft*//1977 89(3):399–411.

The "charismatic leadership" ascribed to the judges is not to be identified with a particular historical-political regime. The judges' charismatic authority evolved out of their personal qualities to stimulate people and to recruit them on a voluntary basis. But their success was temporary and sporadic. The changes of authority between civil administration and emergency military leadership created a tension which may have been resolved by the creation of the office of "minor judges." Charisma should be dealt with functionally, relating it to the vocational types of leader who emerge from critical confluences of historical situations and herald within an old epoch the birth of a new one.

Wendell, Charles () "PRE-ISLAMIC PERIOD OF SIRAT AL-NABI. *Muslim World*//1972 62(1):12–41.

Arabian pagans all acknowledged the supremacy of Allah, but He had become a *deus otiosus*. Common life was in the power of his daughters and partners, worshipped at local shrines containing monoliths or graven idols, and more immediately by local chthonic jinn, benevolent and malignant. The kahin, keepers of the shrines, were multifunctional like Siberian shamans-poets, preachers, judges, sorcerers, etc. In the unstable culture of his time Muhammad built on this tradition, although early Muslims stoutly deny what seems obvious to an outsider, for they insist he was a 'natural Muslim' from birth and never a pagan (although he confesses offering sacrifices). Unlike the shaman neither the kahin nor Muhammad exerted control over the revelation. Analyzes several legends of infant election and purification. An Arabian source, rather than a Judeo-Christian, Manichean and Zoroastrian jumble, seems the most plausible background for most Muslim ideas.

West, Charles C. () "MISSIONS AND REVOLUTION. *Christianity and Crisis*//1970 30(1):6–10.

Imperialism, Marxist socialism, and Christian mission have all failed to reach their avowed goals. Modern Chinese history provides a vivid example of ferment in imperialism, revolution and Christian mission. Too often tragically, Christian mission is the author of a revolution in human perspectives and expectation more profound than any political movement; yet it abdicates the leadership of the movement it has itself started. Christian witness requires the use of power repentantly, that is with the purpose of achieving not victory but a relation with the enemy that will change us and him into the image of a new justice before God who judges us both.

Westbrook, Raymond () "BIBLICAL AND CUNEIFORM LAW CODES. *Revue Biblique*//1985 92(2):247–264.

Nine separately identifiable law codes, Babylonian, Assyrian, Hittite and biblical, have come down to us, in whole or in part, predominantly in casuistic style. They were not royal apologia (J. J. Finkelstein) or scribal exercises (F. R. Kraus), but part of a common scientific tradition, citing precedents in the same manner as omens, medical prognoses and other scientific treatises. Nonetheless, the law codes also had a practical purpose as a guide to royal judges in difficult cases.

WESTERMANN, CLAUS () "WAS IST EINE EXEGETISCHE AUSSAGE? (What is an Exegetical Assertion?) *Zeitschrift für Theologie und Kirche*//1962 59:1–15.

Exegesis is translation of a text fixed by tradition, separated from the present by a time gap to be bridged because of the interest of the exegete or his community which judges it significant to understand this text. In Biblical texts the interest of the exegizing community renders a purely detached exegesis impossible. The hand of the community in the past can be seen in the interpretative formation of the existing texts themselves. The community uses texts for liturgical, didactic, an proclamatory purposes. Where exegesis is connected with proclamation, the translation of the text is central, requiring knowledge of a text's original language and original history. Auxiliary disciplines (history of religions, sociology, archaeology) are helpful but must be kept auxiliary. Exegesis must be done in context which includes not only the preceding and following textual material, but material of similar type, form, or Gattung wherever it may be. Biblical exegesis is not concerned with timeless conceptual notions, but with events in community to which the text testifies, viz., God's history with his people. (German)

Wharton, James A. () "THE SECRET OF YAHWEH: STORY AND AFFIRMATION IN JUDGES 13–16. *Interpretation*//1973 27(1):48–66.

Two problems in the Samson traditions are (1) how they came to be in their present form and context, and (2) the bizarre mixture of theological affirmation and lusty adventure with ribald humor in these stories. Jdg. 14–15 develops the theological themes of Yahweh's secret purpose for Samson and the agency of the ruah Yahweh (Spirit of the Lord). Jdg. 16:4ff presents a second set of Samson stories in which his success depends upon his faithfulness to his Nazirite vows. The place and significance of the humorous pericope, Jdg. 16:1–3, is discussed. To succeed, Yahweh's instrument must depend upon Yahweh's power and be unswervingly obedient to Yahweh. Each set of stories looks back upon Samson from its own point in the continuing story of Yahweh.

White, L. J. () "BIBLICAL THEOLOGIANS AND THEOLOGIES OF LIBERATION—PART II: MIDRASH APPLIES TEXT TO CONTEXT. *Biblical Theology Bulletin*//1981 11(4):98–103.

Examines the emergence of midrash, clarifies the rationale for this ancient Jewish manner of applying the text by use of present-day parallels in techniques used by lawyers, judges and juries in interpreting legal documents, and suggests points of similarity between midrash technique and methods used by liberation theologians. The pedagogical principles of Paolo Freire which combine reflection and action serve to bring out this connection.

Wicks, Jared () "ROMAN REACTIONS TO LUTHER: THE FIRST YEAR (1518). *Catholic Historical Review*//1983 69(4):521–563.

Papal measures against Luther began when the Augustinians were asked to apply internal discipline to silence him. Prince Elector Frederick intervened to block this first measure, and so a canonical processus opened, for which Luther was summoned to Rome. This escalated to a processus summarius, resting on presumed doctrinal deviation, after Emperor Maximilian's delation (August 5, 1518). Frederick asked that Luther be heard by German judges, and Rome countered by commissioning its Legate, Cardinal Cajetan, to study Luther's doctrine and conduct a hearing in Augsburg. After the Cajetan-Luther talks ran aground, the Pope issued Cum postquam and called for Luther to conform to its teaching on indulgences. Luther's responses were cogently stated, as when he dissented from Cum postquam. But political moves came to

obscure his religious and theological aims. Rome's responses in 1518 mixed severity and incompetence with judicious restraint and theological skill (Cajetan).

Wieser, Thomas. () "NOTES ON THE MEANING OF THE APOSTOLATE. *International Review of Mission*//1975 64(254):129–136.

There is need to recover the apostolate as the dynamic dimension of the church. The role of apostle is like a Jewish Shaliach. While the 12 apostles fade early from sight their tradition is carried on by Paul and others. Apostles change the whole church which judges missionary work today. Even though the apostolate is expansion, its base is powerlessness in the things of the world.

Wifall, Walter R., () "ISRAEL'S ORIGINS: BEYOND NOTH AND GOTTWALD. *Biblical Theology Bulletin*//1982 12(1):8–10.

Not only Noth's "pastoral nomad" and "amphictyony" models but also his understanding of the role of "etiology" in tribal cult traditions has been severely criticized and amended in recent OT scholarship. Also subsequent study of the office of "minor judge" in the critical book of Judges has called into question virtually everyone of Noth's conclusions. OT scholarship is ready to turn in other directions, especially for this diachronic setting of tribal Israel. Gottwald has been more successful in his synchronic analysis than in his diachronic dependence on the historical model of Noth. His approach will probably lead to new ways of politically and socioiologically understanding the traditional historical trajectory from the patriarchs to the later stages of Israel's tribal history.

Wifall, Walter R. () "THE TRIBES OF YAHWEH: A SYNCHRONIC STUDY WITH A DIACHRONIC TITLE. *Zeitschrift für die Alttestamentliche Wissenschaft*//1983 95(2):197–209.

Gottwald's study of Israel's origins has refined the sociological approach of Mendenhall, while also adopting the assumption of Noth that the books of Joshua and Judges reflect the setting for Israel's origins within Canaan during the Iron I age. Proposes that sociological studies may just as easily support the traditions in Genesis, suggesting that tribal Israel arose as a defensive reaction to the changing political situation within Canaan during the Middle Bronze Age.

WILKS, M. J. () "THE APOSTOLICUS AND THE BISHOP OF ROME. II. *J of Theological Studies*//1963 14:311–54.

During the medieval period, St. Peter came to be seen as the personified sovereignty of Christian society. The function of the ecclesiastical Head was to embody this sovereignty in tangible form, to become a visible Peter. Hence the conception of the papal office as an apostolate. His succession to Peter as head of the Church, gives the pope the title and status of apostolicus. He is now the terrestrial expression of the saint. The Church is synonymous with Peter and his heirs, and also serves to emphasize that there is the closest connection between the popes and Christ, who is the persona mystica of the Church. As Leo expressed it, there is a union of power between Christ, Peter and pope. "Peter speaks through Leo, and Leo judges with God."

Willis, Robert E. () "AUSCHWITZ AND THE NURTURING OF CONSCIENCE. *Religion in Life*//1975 44(4):432–447.

The holocaust was a natural fruit of Christian triumphalism, but the response of the church has been ambiguous and shows the limited power of the Christian story to shape conscience and behavior in a morally appropriate fashion. Auschwitz judges Christian conscience and finds it wanting and in need of training in awareness in areas of relationship between God and evil, of the dangers of privatization of religion, of a community of nurture, and of the fact of Jewish national existence.

WOJCIK, WALENTY. () "PRAWO ZWYCZAJOWE W POLSKIM USTAWODAWSTWIE SYNODALNYM PO 1918 R (Customary Law in the Polish Synodical Legislation since 1918). *Roczniki Teologiczno-Kanoniczne*//1968 15(5):67–84.

Custom often shows the best way of doing something; however, new conditions and changing needs sometimes demand that customs be abolished. The end of all church law is the raising up of the religious standards of the faithful. The bishops of the various dioceses are the best judges of local conditions; they have taken account of the customs. The future will see changes in church discipline. (Polish)

Yeivin, Samuel () "THE BRAZEN SERPENT. *Beth Mikra*//1977 78, 23(72):10–11.

The brazen serpent, allegedly fashioned by Moses, is never heard of during the days of Joshua, the Judges, the united kingdom, or the early kings of Judah. It suddenly appears in the reign of Hezekiah. The Chronicler has a tradition that Amaziah brought images of Edomite deities to Jerusalem, as trophies. This parallels a claim of Mesha. The simple folk of Judah began worshipping the image, and Hezekiah, the reformer, removed it. (Hebrew)

Yoder, John H. () "EXODUS 20:13—"THOU SHALT NOT KILL." *Interpretation*//1980 34(4):394–399.

Concludes that this prohibition of killing includes (even justified) retribution by human avengers, war and judicial execution. Understands the NT to deepen murder to include hostile motives. Discusses broadening the community to include enemies, the development in Israel's judiciary of the improbability of condemnation for capital crimes. Considers the work of redemption as Jesus' being the victim of others' breaking the sixth commandment. Traces the extrapolation of this command from blood vengeance to justice through judges in court, to various kinds of mitigation, to general Jewish abandonment of civil justice, also followed by early Christians. Holds that Christian access to civil power should not change the validity of this principle. Asks whether the unity of the canon supports or undercuts this line of development.

Zipor, Moshe A. () "What Were the KeLABIM in Fact? *Zeitschrift für die Alttestamentliche Wissenschaft*//1987 99(3):423–428.

Disputes the proposal of O. Margalith that Judges 7 and 1 Kings 21–22 refer to a procedure in which priests and frenzied female worshippers dipped their hands in the blood of the victim, licked it, and smeared their bodies with it. The passages instead refer to dogs licking water or blood.

Zoungrana, Etienne () "REFLECTIONS ON HOW TO PRESENT THE MASS EXPERIENCE AMONG THE MOSSIE CHRISTIAN COMMUNITIES OF UPPER VOLTA. *Lumen Vitae*//1965 20:67–88.

Points out permanent elements in the Mossie soul and society which, as stepping-stones can drive home more deeply the divine fact of the Mass upon the people, and make them live in a more authentically Christian fashion. Judges the value of current adaptations.

(1979) "FOCUS ON JUDGES. *Biblical Viewpoint* 13(2):91–152.

A series of articles on Judges including discussions of reasons for incomplete victory, the figures of Deborah, Barak, Gideon, Jephthah and Samson, the need for a righteous king, the theology of judges and an annotated bibliography.

