

Historical Settings, Intertextuality, and Biblical Theology

Edited by
HYUN CHUL PAUL KIM,
TYLER D. MAYFIELD,
and HYE KYUNG PARK

*Forschungen
zum Alten Testament
160*

Mohr Siebeck

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160



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Essays in Honor of Marvin A. Sweeney

Edited by

Hyun Chul Paul Kim,
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Preface

The present volume was inspired by the successful healing and recovery of Marvin A. Sweeney over the course of the last decade. It was during the Claremont reception at the SBL annual meeting, sometime around midnight on the Monday evening, that several of us sat around and shared the idea of putting together a volume connecting the legacy of Hermann Gunkel to Marvin Sweeney. We duly set about gathering together a band of willing contributors in the field, and the project was launched.

This volume, like many others, came to fruition thanks to countless people involved. Among the many, we express our heartfelt appreciation to President Kah-Jin Jeffrey Kuan at Claremont School of Theology for providing both generous funding and gracious encouragement for the volume. Superbly efficient guidance from Mohr Siebeck has been instrumental at every stage, and we offer our thanks to Katharina Gutekunst, Markus Kirchner, Elena Müller, Jana Trispel, and Henning Ziebritzki. We thank Duncan Burns for undertaking the copy-editing and typesetting of the manuscript. Our family members, colleagues, and institutions – Chang Jung Christian University in Taiwan (for Hye Kyung), Louisville Presbyterian Theological Seminary (for Tyler), and Methodist Theological School in Ohio (for Paul) – have provided indescribable support amid the hardships of the global pandemic that gripped us over recent years.

This volume is essentially intended to put together unique voices and insights from various experts. At the same time, from historical-critical dissections to intertextual explications to theological (re-)readings, the essays presented here showcase how they can enrich one another and together contribute to moving current biblical scholarship forward. We hereby excitedly share the complete product, which we hope will testify to the comparable depth and breadth of Professor Sweeney's own scholarly works, in celebration of his seventieth birthday and anticipation of continuous works in many more years to come.

Hye Kyung, Tyler, and Paul

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Abbreviations

AAWG.PK	Abhandlungen der Akademie der Wissenschaften in Göttingen. Phil.-Hist.
AB	Anchor Bible
ABIG	Arbeiten zur Bibel und ihrer Geschichte
ABRL	Anchor Bible Reference Library
<i>AEL</i>	<i>Ancient Egyptian Literature</i>
<i>AfO</i>	<i>Archiv für Orientforschung</i>
<i>AHw</i>	<i>Akkadisches Handwörterbuch</i> . Wolfram von Soden. 3 vols. Wiesbaden: Otto Harrassowitz, 1965–81
AIL	Ancient Israel and Its Literature
<i>ANET</i>	<i>Ancient Near Eastern Texts Relating to the Old Testament</i> . Edited by James B. Pritchard. 3rd ed. Princeton: Princeton University Press, 1969
AOAT	Alter Orient und Altes Testament
ASOR	American Schools of Oriental Research
ASV	American Standard Version
ATANT	Abhandlungen zur Theologie des Alten und Neuen Testaments
ATD	Das Alte Testament Deutsch
AYB	Anchor Yale Bible
<i>BA</i>	<i>Biblical Archaeologist</i>
BBB	Bonner biblische Beiträge
<i>BBR</i>	<i>Bulletin for Biblical Research</i>
BBSup	Bulletin for Biblical Research Supplemental Series
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
BHQ	Biblia Hebraica Quinta
<i>BHS</i>	<i>Biblia Hebraica Stuttgartensia</i> . Edited by Karl Elliger and Wilhelm Rudolph. Stuttgart: Deutsche Bibelgesellschaft, 1983
<i>Bib</i>	<i>Biblica</i>
BibB	Biblische Beiträge
<i>BibInt</i>	<i>Biblical Interpretation</i>
BibInt	Biblical Interpretation Series
BibOr	Biblica et Orientalia
BJS	Brown Judaic Studies
BJSUCSD	Biblical and Judaic Studies from the University of California, San Diego
BM	British Museum
<i>BSac</i>	<i>Bibliotheca Sacra</i>
BSNA	Biblical Scholarship in North America
<i>BT</i>	<i>The Bible Translator</i>
BTAT	Beiträge zur Theologie des Alten Testaments
BTCB	Brazos Theological Commentary on the Bible
BWANT	Beiträge zur Wissenschaft vom Alten und Neuen Testament
<i>BZ</i>	<i>Biblische Zeitschrift</i>
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft

CAD	<i>The Assyrian Dictionary of the Oriental Institute of the University of Chicago</i> . 26 vols. Chicago: The Oriental Institute of the University of Chicago, 1956–2006
CahRB	Cahiers de la Revue biblique
CBOT	Coniectanea Biblica Old Testament Series
CBQ	<i>Catholic Biblical Quarterly</i>
CC	Continental Commentary
CEB	Common English Bible
ConBOT	Coniectanea Biblica: Old Testament Series
COS	<i>The Context of Scripture</i> . Edited by William W. Hallo. 3 vols. Leiden: Brill, 1997–2002
CT	Cuneiform Texts from Babylonian Tablets in the British Museum
CTN	Cuneiform Texts from Nimrud
CurBR	<i>Currents in Biblical Research</i>
DCH	<i>Dictionary of Classical Hebrew</i> . Edited by David J. A. Clines. 9 vols. Sheffield: Sheffield Phoenix, 1993–2014
DDD	<i>Dictionary of Deities and Demons in the Bible</i> . Edited by Karel van der Toorn, Bob Becking, and Pieter W. van der Horst. Leiden: Brill, 1995. 2nd rev. ed. Grand Rapids: Eerdmans, 1999
DHI	<i>The Dictionary of the History of Ideas</i>
DMOA	Documenta et Monumenta Orientis Antiqui
DtrH	Deuteronomistic History
EI	<i>Erets Israel</i>
EKKNT	Evangelisch-katholischer Kommentar zum Neuen Testament
ETL	<i>Ephemerides Theologicae Lovanienses</i>
EvT	<i>Evangelische Theologie</i>
ExpTim	<i>Expository Times</i>
FAT	Forschungen zum Alten Testament
FCB	Feminist Companion to the Bible
FOTL	Forms of the Old Testament Literature
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
GAG ³	<i>Grundriss der akkadischen Grammatik</i> . Wolfram von Soden. 3rd ed. Rome: Pontifical Biblical Institute, 1995
GPBS	Global Perspectives on Biblical Scholarship
GKC	<i>Gesenius' Hebrew Grammar</i> . Edited by Emil Kautzsch. Translated by Arthur E. Cowley. 2nd ed. Oxford: Clarendon, 1910
HAE	Handbuch der althebräischen Epigraphik
HALOT	<i>The Hebrew and Aramaic Lexicon of the Old Testament</i> . Ludwig Koehler, Walter Baumgartner, and Johann J. Stamm. Translated and edited under the supervision of Mervyn E. J. Richardson. 4 vols. Leiden: Brill, 1994–99
HAR	<i>Hebrew Annual Review</i>
HBM	Hebrew Bible Monographs
HBT	<i>Horizons in Biblical Theology</i>
HCOT	Historical Commentary on the Old Testament
HeBAI	<i>Hebrew Bible and Ancient Israel</i>
HKAT	Handkommentar zum Alten Testament
HSM	Harvard Semitic Monographs

HSS	Harvard Semitic Studies
HThKAT	Herders Theologischer Kommentar zum Alten Testament
HUCA	<i>Hebrew Union College Annual</i>
HUCASup	Hebrew Union College Annual Supplemental Series
IBC	Interpretation: A Bible Commentary for Teaching and Preaching
IBHS	<i>An Introduction to Biblical Hebrew Syntax</i> . Bruce K. Waltke and Michael O'Connor. Winona Lake, IN: Eisenbrauns, 1990
IBT	Interpreting Biblical Texts
ICC	International Critical Commentary
IDB	<i>The Interpreter's Dictionary of the Bible</i> . Edited by George A. Buttrick. 4 vols. New York: Abingdon, 1962
<i>Int</i>	<i>Interpretation</i>
IRT	Issues in Religion and Theology
ISV	International Standard Version
IVBS	International Voices in Biblical Studies
JAJ	<i>Journal of Ancient Judaism</i>
JANES	<i>Journal of the Ancient Near Eastern Society</i>
JANESCU	<i>Journal of the Ancient Near Eastern Society of Columbia University</i>
JAOS	<i>Journal of the American Oriental Society</i>
JBL	<i>Journal of Biblical Literature</i>
JBQ	<i>Jewish Biblical Quarterly</i>
JCS	<i>Journal of Cuneiform Studies</i>
JHebs	<i>Journal of Hebrew Scriptures</i>
JJS	<i>Journal of Jewish Studies</i>
JNES	<i>Journal of Near Eastern Studies</i>
JRitSt	<i>Journal of Ritual Studies</i>
JSOT	<i>Journal for the Study of the Old Testament</i>
JSOTSup	Journal for the Study of the Old Testament Supplemental Series
JSJ	<i>Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Periods</i>
JSJSup	Journal for the Study of Judaism in the Persian, Hellenistic, and Roman Periods Supplemental Series
JSS	<i>Journal of Semitic Studies</i>
JTS	<i>Journal of Theological Studies</i>
JTSA	<i>Journal of Theology for Southern Africa</i>
KAI	<i>Kanaanäische und aramäische Inschriften</i> . Herbert Donner and Wolfgang Röllig. 2nd ed. Wiesbaden: Harrassowitz, 1966–69
KAR	<i>Keilschrifttexte aus Assur religiösen Inhalts</i> . Edited by Erich Ebeling. Leipzig: Hinrichs, 1919–23
KAT	Kommentar zum Alten Testament
KEH	Kurzgefasstes exegetisches Handbuch zum Alten Testament
KHC	Kurzer Hand-Commentar zum Alten Testament
KJV	King James Version
KTA	Kröners Taschenausgabe
LAI	Library of Ancient Israel
LCBI	Literary Currents in Biblical Interpretation
LCL	Loeb Classical Library
LHBOTS	The Library of Hebrew Bible/Old Testament Studies
LXX	The Septuagint

MDP	Mémoires de la Délégation en Perse
MT	The Masoretic Text
MVVEG	Mededelingen en Verhandelingen van het Vooraziatisch-Egyptisch Genootschap “Ex Oriente Lux”
MVAG	Mitteilungen der Vorderasiatisch-ägyptischen Gesellschaft
NABR	New American Bible, Revised Edition
NASB	New American Standard Bible
NCBC	New Century Bible Commentary
NET	New English Translation
NIBC	New International Biblical Commentary
NICOT	New International Commentary on the Old Testament
NIGTC	New International Greek Testament Commentary
NIV	New International Version
NIVAC	NIV Application Commentary
NJB	New Jerusalem Bible
NJPS	<i>Tanakh: The Holy Scriptures: The New JPS Translation according to the Traditional Hebrew Text</i>
NLT	New Living Translation
NRSV	New Revised Standard Version
OAN	Oracles Against/About the Nations
OBO	Orbis Biblicus et Orientalis
OIS	Oriental Institute Seminars
<i>OrAnt</i>	<i>Oriens Antiquus</i>
<i>OTE</i>	<i>Old Testament Essays</i>
OTL	Old Testament Library
OTM	Oxford Theological Monographs
OTR	Old Testament Readings
OTS	Old Testament Studies
<i>OtSt</i>	<i>Oudtestamentische Studiën</i>
<i>PAPS</i>	<i>Proceedings of the American Philosophical Society</i>
PMRGEABS	Proceedings of the Metaphor Research Group of the European Association of Biblical Studies in Lincoln
POT	De Prediking van het Oude Testament
<i>PRSt</i>	<i>Perspectives in Religious Studies</i>
PTMS	Princeton Theological Monograph Series
RBS	Resources for Biblical Study
REB	Revised English Bible
<i>RevExp</i>	<i>Review and Expositor</i>
RPT	Religion in Philosophy and Theology
RRCMS	Routledge Research in Cultural and Media Studies
RSV	Revised Standard Version
RTOT	Reading the Old Testament
SAA	State Archives of Assyria
SAN	Studia Aarhusiana Neotestamentica
SANE	Sources from the Ancient Near East
SANT	Studien zum Alten und Neuen Testaments
SB	Sources bibliques
SBLDS	Society of Biblical Literature Dissertation Series
SBLMS	Society of Biblical Literature Monograph Series

SBSymS	Society of Biblical Literature Symposium Series
SBS	Suttgarter Bibelstudien
SBTS	Sources for Biblical and Theological Studies
SCS	Septuagint and Cognate Studies
<i>SEL</i>	<i>Studi epigrafici e linguistici sul Vicino Oriente antico</i>
SemeiaSt	Semeia Studies
SHBC	Smyth & Helwys Bible Commentary
Siphrut	Siphrut: Literature and Theology of the Hebrew Scriptures
SJLA	Studies in Judaism in Late Antiquity
SMRSHLL	Scripta Minora Regiae Societatis Humaniorum Litterarum Lundensis
SOTI	Studies in Old Testament Interpretation
SOTSMS	Society for Old Testament Studies Monograph Series
SP	Samaritan Pentateuch
SS	Studia Samaritana
SSN	Studia Semitica Neerlandica
StBibLit	Studies in Biblical Literature (Lang)
STDJ	Studies on the Texts of the Desert of Judah
STJ	Studia Judaica
STS	Science and Technology Studies
STW	<i>Suhrkamp</i> Taschenbuch Wissenschaft
SubBi	Subsidia Biblica
SVMCS	Studies in Violence, Mimesis, and Culture Series
SVSK.HF	Skrifter Videnskapsseelskapet. Historisk-Filosofisk Klasse
SWBAS	Social World of Biblical Antiquity Series
TAD	Textbook of Aramaic Documents from Ancient Egypt
<i>TC</i>	<i>TC: A Journal of Biblical Textual Criticism</i>
TCBAI	Transactions of the Casco Bay Assyriological Institute
<i>TDNT</i>	<i>Theological Dictionary of the New Testament</i> . Edited by Gerhard Kittel and Gerhard Friedrich. Translated by Geoffrey W. Bromiley. 10 vols. Grand Rapids: Eerdmans, 1964–1976
<i>TDOT</i>	<i>Theological Dictionary of the Old Testament</i> . Edited by G. Johannes Botterweck and Helmer Ringgren. Translated by John T. Willis et al. 8 vols. Grand Rapids: Eerdmans, 1974–2006
<i>ThWAT</i>	<i>Theologisches Wörterbuch zum Alten Testament</i> . Edited by G. Johannes Botterweck and Helmer Ringgren. Stuttgart: Kohlhammer, 1970–
<i>TJT</i>	<i>Toronto Journal of Theology</i>
TNK	(see NJPS)
TSAJ	Texte und Studien zum antiken Judentum
TVZ	Theologischer Verlag Zurich
<i>VT</i>	<i>Vetus Testamentum</i>
VTSup	Supplements to Vetus Testamentum
WBBC	Wiley-Blackwell Bible Commentaries
WBC	Word Biblical Commentary
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
<i>WW</i>	<i>Word and World</i>
YNER	Yale Near Eastern Researches
YOS	Yale Oriental Series, Babylonian Texts
YSJMRC	Yuval: Studies of the Jewish Music Research Centre
<i>ZAW</i>	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>

<i>ZDMG</i>	<i>Zeitschriften der Deutschen Morgenländischen Gesellschaft</i>
<i>ZDPV</i>	<i>Zeitschrift des deutschen Palästina-Vereins</i>
<i>ZNW</i>	<i>Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche</i>
<i>ZTK</i>	<i>Zeitschrift für Theologie und Kirche</i>

Introduction

The legacy of Hermann Gunkel cannot be underestimated in biblical scholarship, even after more than a century. Under his influence, Gerhard von Rad's form-critical acumen, Sigmund Mowinckel's psalmic liturgical setting, and Claus Westermann's biblical theological hermeneutics have paved significant terrains. The marquee successors of von Rad's, such as Rolf Rendtorff, Erhard Gerstenberger, Klaus Koch, Hans Walter Wolf, Wolhart Pannenberg, and many more, have embraced and metamorphosed form-critical scholarship into various methods. Rolf P. Knierim, as one of von Rad's pupils, has made invaluable contributions not only in sharpening form-critical approaches but also bridging academic interchanges between the European continent and North America, as his transition from Heidelberg to Claremont illustrated. Marvin A. Sweeney has championed carrying such vital and generative legacies from Gunkel to von Rad to Knierim.

Sweeney's impact, however, goes beyond form criticism. As a devout Jew who took courses at one of the historic Protestant institutions, Princeton Theological Seminary, Sweeney opted to undertake a doctoral program at another Protestant one, Claremont, under a *Doktorvater* of German descent! Sweeney's interreligious passion, including Jewish-Christian collaborations, has thus been testified by his own life, more than bountiful writings. Like his own Christian teachers, including David Petersen for his first undergrad biblical course at the University of Illinois, Urbana-Champaign, Sweeney has taught, mentored, and inspired numerous Christian, alongside Jewish, students. Thus, it is no surprise that Sweeney is respected as a preeminent scholar and a gracious colleague and caring teacher by many scholars, Jewish and Christian alike. Sweeney's exceptional mentorship and genuine friendship have further encompassed the differences of gender and race, as can be acknowledged by the diversity of the present volume's editors and authors.

This volume both takes up the legacy of Hermann Gunkel and honors Marvin Sweeney by addressing three central themes in biblical scholarship: historical settings, intertextuality, and biblical theology.

1. Historical Settings

This section traces and reassesses the multifaceted aspects relevant to the historical settings of the ancient texts, writers, and worlds. As the FOTL

(Forms of the Old Testament Literature) commentary series, including Sweeney's *Isaiah 1–39* and *Isaiah 40–66* volumes,¹ illustrates, historical settings entail diverse dimensions: not only the form-critical elements of genres, structures, settings (whether *Sitz im Leben* or *Sitz im Buch*), and concept but also the intertwined reconstructing methods, including textual criticism, source criticism, form criticism, redaction criticism, tradition history, archaeology, ancient Near Eastern texts, history of religion,² rhetorical criticism, and sociological criticism. Marvin Sweeney's scholarship has been foregrounded in this subfield, even as he innovatively advanced it into deeper and broader branches, such as *Isaiah 1–4 and the Post-Exilic Understanding of the Isaianic Tradition*, *King Josiah of Judah: The Lost Messiah of Israel*, as well as *The Twelve Prophets*, *Zephaniah*, *1 & 2 Kings*, and *Ezekiel* commentaries, plus countless articles on these approaches.³

The first contribution to Part 1, Christoph Levin's piece, "The Many and the One: Integrative Monotheism in Ancient Israel," seeks to demonstrate integrative monotheism in ancient Israel. It is not easy to discern between polytheism and monotheism in religions. Polytheism is deeply related to form a unity, while monotheism cannot avoid the many facets of the one God. Levin emphasizes the exclusive monotheism of the Israelites in the later time of the Second Temple period rather than earlier times. His interest lies in determining the religious diversity of the names of the divine and integrative monotheism in ancient Israel and Judah. He specifically insists on integrative monotheism in the Yahwist's history. He argues for multiple forms of the divine in the Yahwist's narratives, such as the three visitors to Abraham (Gen 18:1–6), Jacob's struggle at the brook Jabbok (Gen 32:23–33), the story of Balak and Balaam (Num 22–24), angel's ascending and descending at Bethel (Gen 28:11–19), the burning bush story of Moses (Exod 3:1–5) and more. Levin also points out the integrative tendency of the divine characters of

¹ Marvin A. Sweeney, *Isaiah 1–39, with an Introduction to Prophetic Literature*, FOTL 16 (Grand Rapids: Eerdmans, 1996); idem, *Isaiah 40–66*, FOTL 19 (Grand Rapids: Eerdmans, 2016).

² Hermann Gunkel, *Creation and Chaos in the Primeval Era and the Eschaton: A Religio-Historical Study of Genesis 1 and Revelation 12*, trans. K. William Whitney (Grand Rapids: Eerdmans, 2006 [1895]). See also Chris L. de Wet, "On Comparability: Critical Evaluation of Comparative 'Background' Studies between Biblical and Contemporary Southern African Contexts," *Religion & Theology* 22 (2015): 53.

³ Marvin A. Sweeney, *Isaiah 1–4 and the Post-Exilic Understanding of the Isaianic Tradition*, BZAW 171 (Berlin: de Gruyter, 1988); *The Twelve Prophets*, 2 vols., Berit Olam (Collegeville, MN: Liturgical Press, 2000); *King Josiah of Judah: The Lost Messiah of Israel* (Oxford and New York: Oxford University Press, 2001); *Zephaniah*, Hermeneia (Minneapolis: Fortress, 2003); *1 & 2 Kings: A Commentary*, OTL (Louisville: Westminster John Knox, 2007); *Reading Ezekiel: A Literary and Theological Commentary*, RTOT (Macon: Smyth & Helwys, 2013).

the myth in Egypt and Mesopotamia. His paper opens up the horizon of religious dialogue regarding the integrative and multiple forms of the divine, for example, the Trimurti of supreme divinity in Hinduism.

David L. Petersen, in “The Priestly Portrayal of Jacob in Genesis,” dissects and expounds the priestly redaction (P) in the Jacob narrative (Gen 25:19–37:1). This study first notes five common features between Gen 28 and Gen 35, as both of these texts together envelope the two divine encounter episodes (Gen 28:10–22; 32:22–32) and Jacob’s sojourn with Laban (Gen 29–31). Then, analyzing the complex ways these two framing texts allude to Gen 17, Petersen delineates unique priestly overtones, such as the genealogy, royal descendants of Jacob, and the like. In reapplication of the pre-priestly texts, P adumbrates the thematic continuity between Abraham and Jacob, while underscoring polemic against Bethel. Likewise, the priestly editorship in Gen 27:46–28:9, inserted prior to the pre-priestly version resuming in Gen 28:10, presents its more significant emphasis on Jacob as an obedient son instead of a trickster (cf. Hos 12), as well as his endogamous marriage.

Jeffrey Stackert’s essay, “On the Relation Between Textual Criticism and Source Criticism in the Pentateuch,” demonstrates the need for the study of non-Masoretic witnesses of the Pentateuch in the source-critical work of the Documentary Hypothesis. He examines several case studies in Exodus to argue that source-critical evidence “mutually informs” text critical analyses. In these cases, the non-Masoretic witnesses provide critical information at the seams between source materials such as J and E. Stackert also proposes that some of these textual variants occur as scribes clarify and harmonize texts at the places where originally independent sources have been interconnected.

W. A. M. Beuken, in the essay, “The Rhetoric of Hosea 1–2: An Agrarian Worldview Engaged in the Transmission of Prophetic Heritage,” juxtaposes the communicative patterns of the marriage metaphor with the conceptualities of agrarian reading. The initial literary analysis observes how four constitutive passages (Hos 1:2–9; 2:1–3; 2:4–17; 2:18–25) construct an integral composition and message even given their divergent literary genres. An agrarian analysis then adds an essential lens in that these texts are connected by the territorial term ארץ, “land/earth,” in Hos 1–2. Thus, the fates of Israel and Judah inherently link to the “land,” as the children’s names are associated with both territory and people. The “land” in Hos 1:1 alludes to war and desolation of the people, while in Hos 2:2 it signifies the people’s recovery and reunion, together underscoring YHWH as the source of their life in the “land.” Similarly, the marriage metaphor intertwines with Israel’s wilderness wandering and entry into the “land.” Accordingly, the agrarian concept of eventual restoration in the “land” merges with the theme of salvation history, highlighting the people’s life in the “land” under God’s protection.

Brent Strawn's essay, "*Vocatio Interrupta: Jonah's Call, Jonah's Silence, and Form Criticism*," argues that Jonah 1 and 3 use and ironically break the literary conventions of a prophetic call form for literary and theological purposes. Using Habel's delineation of the prophetic call, Strawn notes that the first two verses of Jonah 1 follow the typical pattern; then, the pattern is broken after the divine commission so that no verbal objection, divine reassurance, or sign is given. In Jonah 3, the pattern is interrupted again at the same point. Ultimately, the essay argues that this interruption affects the presentation of the prophet since Jonah attempts to escape the divine call. Further, what seems to be obedience by Jonah in 3:3 may not be so.

Bob Becking's study, "'Jerusalem Will Become a Heap of Ruins': On the Ancient Near Eastern Background of an Image for Devastation in Micah 3:12," explores a single verse in a Micah prophecy of doom, focusing on the motif of turning a city into a ruin. Becking highlights the presence of this theme in Neo-Assyrian royal inscriptions and argues that the heap of ruins language represents divine, catastrophic punishment for disobedience. The author(s) of Micah adopts this concept – God punishing God's rebellious people – and threatens Jerusalem's elite with this fate.

In his "The Dialogue of Pessimism Revisited," Peter Machinist introduces a thoroughgoing and updated study on the structure and meaning of the Akkadian wisdom composition generally known as "The Dialogue of/on Pessimism." A fresh translation of the text (of the fuller Assyrian version instead of the Babylonian version) is followed by detailed notes and expositions. Machinist then expounds on the complex yet intricate structure. Underneath the ten stanzas of the dialogues between the master and his servant, there are five groups in pairs, each pair containing thematic opposition: for example, "going out to the palace" (stanza I) vs. "staying home to dine" (stanza II), "committing a crime: breaking up human relations" (stanza V) vs. "loving a woman: binding human relations" (stanza VI), and so on. While the logical progression concerning the organization is debated, Machinist further elucidates the movement from the public to the domicile affairs, toward the climactic group 5 (stanzas IX and X) – which not only extends from individuals and families to the entire country but ultimately withdraws to ambiguity in the servant's undermining the master's command. This abrupt breakdown of the progression is deliberate and coherent – as humor leaning toward satire – and reveals the servant as the real master.

2. Intertextuality

Part 2 of the volume describes comparative analysis of biblical literature that people can interpret with inner-biblical or non-biblical texts. Intertextual characters in various texts appear if readers consider that the texts already

contain multiple perspectives. The scholarly method of intertextuality impacts the study of biblical theology and scholars seeking semantic enhancement to improve textual meanings. It also encourages the readers of the biblical texts to deepen the relationship between biblical texts and their contexts by relying on a synchronic approach. Sweeney's work in biblical intertextuality is highlighted primarily in two monographs published in 2010 and 2014, respectively.⁴ He emphasizes the intertextual debates in the Pentateuch, Deuteronomistic History, prophetic literature, apocalyptic literature, Qumran texts, and Midrashic literature. Sweeney is concerned principally with the intertextual relationships between prophetic literature and biblical or non-biblical texts for Jews and Christians.

The first contribution in this section, Stephen L. Cook's "Merciful and Wrathful? Innerbiblical Interpretation of Exodus 34:6–7," explores the compact, theological formulation of these two verses in Exodus. He argues for a new rhetorical structure of the passage, divided into four two- and three-part lines, and the interpretive effects of this structure. Cook also explores the placement of these verses after Israel's bull apostasy as the covenant relationship is at risk. Finally, the essay concludes with a treatment of how these verses are taken up in later biblical texts.

Lena-Sofia Tiemeyer's essay, "In Search of Jonathan: The Curious Case of the Missing Prince in Modern Filmic Retellings of the David Narrative," investigates the essential yet disregarded character "Jonathan" through reception history in films and TV series. Over against the usual spotlights highlighting David's heroics or Saul's rivalry, Tiemeyer's study focuses more fully on Jonathan with respect to gender, loyalty, friendship, love, and more. Between David and Jonathan, the inconsistent depictions of Jonathan regarding camaraderie or enmity in film dramatizations relegate Jonathan as a foil to portray David as the rightful throne successor. Between Bathsheba and Jonathan, unlike the explicit descriptions of Bathsheba's sexuality, Jonathan's gender role frequently becomes ambiguous and incoherent, which Tiemeyer takes as evidence for Jonathan's love, more than loyalty or friendship.

The study by Margaret S. Odell, "The Abominable Image: גלולים and the Theopolitical Roots of Idolatry in Ezekiel," draws the intertextual relationship between biblical texts and Near Eastern context regarding the Hebrew term, גלולים, which is possibly translated idols in English. She focuses on the meanings of this term in the book of Ezekiel. גלולים could be understood not only in cultic but also in political and social vassalage relationship between Judah and Mesopotamia. Odell demonstrates how the term גלולים shifted

⁴ Marvin A. Sweeney, *Form and Intertextuality in Prophetic and Apocalyptic Literature*, FAT 45 (Tübingen: Mohr Siebeck, 2005; repr. Eugene, OR: Wipf & Stock, 2010); *Reading Prophetic Books: Form, Intertextuality, and Reception in Prophetic and Post-biblical Literature*, FAT 89 (Tübingen: Mohr Siebeck, 2014).

from the royal image (*šalmu*), a feature of Mesopotamian royal iconography for absolute allegiance. She also points out the theopolitical nature of Josiah's reforms from the social-historic perspectives. Ezekiel also has the iconographic function within theopolitical context regarding the association of the גלולים with punishments for Judah's breaking of a covenant with Babylon. In addition, Odell demonstrates that the term גלולים etymologically originated from stone for engraving without the cultic understanding, but it can indicate royal agency around the Ezekiel period of ancient Mesopotamia. She emphasizes royal images of *šalmu* in imperial landscapes throughout Assyrian palaces. The image was to extend the king's presence and legitimize his rule to be found everywhere. Odell also presents the גלולים term as a symbol of Israel's inner shame in Ezekiel for political security, and she suggests a contemporary application of the term for broken politics today.

Koog P. Hong presents a radical reader-oriented intertextual reading between Manasseh of DtrH and the Suffering Servant of Isa 53 through René Girard's "scapegoat mechanism" in the essay, "Seeing Manasseh in the Servant's Marred Face: A Radical Intertextual Reading of Isaiah 53." Hong notes the prevalent "us" vs. "them" dynamics even extant in the Hebrew Bible, linked to the rituals of Lev 16, victimizing the "other" as the unclean, unchosen, or chaotic. In the community's tendency to create a scapegoat amid calamity, Dtr opted to victimize Manasseh. By the same token, the servant's deformity and victimization can be attributed to the same dynamics of social exclusion and scapegoating. As deification of the victim and divinization of the servant merge together between lynching mob and scapegoated victim, far more than the (individual or collective) identity of the servant, Hong opines that the singer of Isa 53 is singing a requiem for all victims who suffered for many. Amid the rampant hate culture, this analysis warns "us" against indiscriminately villainizing "others"; even within the Hebrew Bible, the Chronicler sought to restore the personhood of Manasseh, whose face Dtr abjectly erased.

Dalit Rom-Shiloni's study, "Two Prophecies in Ezekiel (14:1–11; 24:6–8) and One Source Text (Leviticus 17): Notes on Intertextuality and Creative Interactions," argues that Ezek 14 and 24 uses the text of Lev 17 but in differing ways. In Ezek 14, the structural framework and legal style of Lev 17 are used, but the content is different. In Ezek 24, the prophet manipulates the theme of Lev 17. These uses of Pentateuchal materials demonstrate Ezekiel's willingness to utilize the same priestly text within different passages for different purposes.

James D. Nogalski's contribution, "Haggai 2:17, 19: Variations on a Theme," examines two allusions to other prophetic texts within Hag 2. Haggai 2:17, which is probably a later insertion, adapts Amos 4:9, while Hag 2:19, which is syntactically awkward, draws upon Joel 1–2. Why refer to these earlier prophetic passages? These two allusions describe the change in

the fertility of the land, a theme within the Book of the Twelve, and demonstrate a contrast between the positive response of the people in Haggai and the negative responses of Israel earlier in Amos and Joel.

Steven Tuell's essay, "Exploded Riddles and Inverted Metaphors: Subverting Tradition in Ezekiel and Zechariah," examines the use of Ezekiel in the later book of Zechariah. Tuell argues that the editors of Zechariah use metaphors and images from Ezekiel but twist them to create new meanings. He considers the cooking pot metaphor in Ezek 11 and 24, which is subverted in Zech 12, and the image of the smelting furnace in Ezek 22, which is inverted in Zech 13.

3. Biblical Theology

The final section of this volume highlights theological approaches to the Hebrew Bible, addressing the themes of Jewish theology, justice, theophany, loss, and trauma. These diverse contributions confront significant ethical and theological challenges within the biblical text. Marvin Sweeney's interest in this subfield is found, for example, in his publications regarding Jewish Biblical Theology, including *Reading the Hebrew Bible after the Shoah* and *Tanakh: A Theological and Critical Introduction to the Jewish Bible*. Both of these books take up the task of reading the Hebrew Bible as a Jewish biblical theologian in a post-Shoah world. In addition, they view the Hebrew Bible as addressing critical questions of theodicy, i.e., God's involvement in and relationship with evil, suffering, loss, and pain.

The first contribution to Part 3, "Shall the Judge of All the Earth Not Do Justice?" by Tamar Frankiel deals with theodicy in biblical narratives and Jewish traditions. Frankiel begins with the issue of divine justice in the narratives related to righteousness and justice in Genesis. She focuses on the paradigms and paradoxes in the narratives of Abraham's family and Moses. Frankiel emphasizes God's partnerships with humans and dimensions of justice. Her paper invites us to consider that theodicy is basically related to theism, which describes the meaning of God. God's character and divine purposes can exceed the definition of ethics from a human perspective.

Mark Biddle's study, "'Shall the Judge of All the Earth Not Do What Is Just?' (Gen 18:25): Theodicy and the Book of Jeremiah," examines inner-biblical dialogue in the book of Jeremiah related to the theodicy discourse that Marvin A. Sweeney often discusses in his studies and teaching and particularly in his monograph, *Reading the Hebrew Bible after the Shoah*. Biddle demonstrates the multiplicity of Jeremiah's voices regarding YHWH's theodicy relative to the guilty or innocent. Likewise, Abraham pleads with YHWH for Sodom to save the righteous in Gen 18. The theological understanding of theodicy widens the oracle of Jeremiah. Judah was punished

because of all the guilt of Jeremiah's audience in Jer 2–10. One notably recognizes a Jeremian theodicy in the voice of the oracles against Babylon (Jer 50–51). Biddle points out that even though YHWH continued to send warnings to Judea, their obstinate inability to recognize the alert caused the punishment. His study raises the question of how *all* can be the common targets of YHWH's judgment. Meanwhile, the standard question of the innocent remains to be discussed in the theodicy discourse.

Emmanuel Ukaegbu-Onuoha in his piece, "Hagar's Life Matters: Reading Hagar's Story (Gen 16:1–16; 21:9–21) with the Lenses of Shawn Copeland's Theological Anthropology Model and Its Implications for Black Bodies," interprets Hagar's stories (16:1–16; 21:9–21) from M. Shawn Copeland's anthropological approach to Black theology for today's issue of Black Lives Matter. Previous philosophers – Hume, Kant, or Hegel – viewed the bodies of Black people as "ugly, inferior, unintelligent, worthless except as property, instruments of production, breeding/reproduction, and sexual violence" that objectified the human body. Ukaegbu-Onuoha agrees with Copeland who insists on the body as subject. Hagar's role is to build up the matriarch of the "Hagarites" since her subject position could be found in a tenacious survival status. She becomes a historical subject. Her narratives metaphorically induce such issues as liberation, freedom, human rights, or justice. Ukaegbu-Onuoha draws the parallels of human rights advocacy between Hagar's narratives in the Bible and Black Lives Matter in recent years towards the discourse of a life as subjectivity. He insists that Hagar is a symbol of resistance because she refused to be treated as property in slavery laws and became a champion of rights. Likewise, African American female bodies crave for freedom and liberation for themselves and their future generations.

Louis Stulman highlights biblical voices that "testify to a God who resides on the margins with the wounded and the defeated," in his paper titled, "Writing to Survive: The Voice Returns in Jeremiah's Subversive *Sefer*." He points to the book of Jeremiah as a testimony of loss throughout his lament oracle in the history of trauma, not that of triumph. Stulman also describes the book as the meaning-making literature of the disasters of the Israelites instead of an artifact of memory. He insists that, unlike other prophets, Jeremiah used writing as a survival stratagem during serious moments of the prophet's life and the difficult history of Judah. According to Stulman, "Although Jeremiah's prophetic mission fails and his oracle speech is largely rejected, the written world, the *sefer*, persists as a resilient witness of God's faithfulness to the ill-treated prophet and his war-torn community." Stulman exemplifies Jeremiah's strategic usage of *sefer* in six places: Jer 25:1–14; 29:1–32, 30–31; 36:1–32; 45:1–5; and 51:59–64. For example, *sefer* confirms hope from the divine words to Jeremiah (30:1). *Sefer* functions as creation, recitation, rejection, and recreation of scrolls or the word of God (36:2). Stulman moreover points out that *sefer* texts in both the MT and the Greek of

Jeremiah, and its Hebrew *Vorlagen*, suggest “a sustained interest in the conversion of spoken prophecy to written prophecy, and perhaps a shift from prophetic to scribal authority.”

Konrad Schmid in his “Orientalism and the Hebrew Bible: How the History of Science Dealt with the Historical Origins of the Idea of Laws of Nature” aims to unravel how the history of science dealt with the historical origins of the idea of laws of nature in the ancient Near East and Israel. The laws of nature were previously and commonly treated as the discourse of Greek philosophy; however, Schmid argues that the idea of a legal organization of natural laws in ancient time was a product of the Babylonian and ancient Israelites. He begins with Edgar Ziesel’s research on the concept of natural laws in the pre-Greek history. Ziesel demonstrates that God determines natural laws in Job 28:25–26; 26:10; 38:10, 11; Ps 104:9; Prov 8:29; and Jer 5:22. According to Schmid, Ziesel lacks the history of science. He points out legal language to cosmic phenomena in Jer 31:35–36; 33:25–26; 38:12, 33; Ps 148:3–6. He also insists on natural and cosmic laws in Mesopotamia texts. He points out the ordering of celestial, Marduk’s supremacy over the divine word, and regularity of the celestial movements as Marduk’s legislative design. Schmid suggests the concept of the natural laws in Mesopotamia and ancient Israel was not normative, but descriptive.

Corrine Carvalho, in her “‘Unless You Have Utterly Rejected Us’: Trauma, Poetry, and Theology in Lamentations,” reconceives the ritual functions of Lamentations in light of the ancient Near East and its relevance in today’s world. After reviewing pertinent Sumerian liturgical laments, which had their esoteric origins by and for the male elites, Carvalho posits that they may have had public performative aspects as well. Comparatively, the poems of Lamentations ought not to be inspected merely as ancient artifacts, but instead can evoke communal memoirs of trauma and reenactments of outrage. Such voices that expose evil and subvert hegemony can be heard from those oppressed and assaulted even in today’s United States.

Mariko Yakiyama’s essay, “Pauline Understanding of ‘the Day of the Lord’ in Relation to ‘the Day of YHWH’ in the Book of Zephaniah,” compares and contrasts 1 and 2 Thessalonians and presents a thesis that rather than the imminence of parousia during the lifetime of the apostle Paul, “the day of the Lord” essentially emphasizes the importance of how to live faithfully in the present world. In this analysis, Yakiyama argues that the intertextual and thematic relationships between 1 Thessalonians (with its focus on salvation) and 2 Thessalonians (on judgment) mirror those between Isaiah and the Twelve Prophets, as the latter relations have been elucidated by Marvin Sweeney. Likewise, the day of the Lord in the LXX, especially Zephaniah, urges repentance and calls to worship with renewed faith in God’s sovereignty, which subsequently influenced Paul’s theology.

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