

LIBRARY OF HEBREW BIBLE/  
OLD TESTAMENT STUDIES

616

*Formerly Journal for the Study of the Old Testament Supplement Series*

*Editors*

Claudia V. Camp, Texas Christian University  
Andrew Mein, Westcott House, Cambridge

*Founding Editors*

David J. A. Clines, Philip R. Davies and David M. Gunn

*Editorial Board*

Alan Cooper, John Goldingay, Robert P. Gordon,  
Norman K. Gottwald, James E. Harding, John Jarick, Carol Meyers,  
Carolyn J. Sharp, Daniel L. Smith-Christopher,  
Francesca Stavrakopoulou, James W. Watts





**OPEN-MINDEDNESS IN THE  
BIBLE AND BEYOND**

**A Volume of Studies in Honour of Bob Becking**

**Edited by Marjo C. A. Korpel and Lester L. Grabbe**

Bloomsbury T&T Clark  
An imprint of Bloomsbury Publishing Plc  
B L O O M S B U R Y  
LONDON • NEW DELHI • NEW YORK • SYDNEY

**Bloomsbury T&T Clark**

An imprint of Bloomsbury Publishing Plc

Imprint previously known as T&T Clark

50 Bedford Square	1385 Broadway
London	New York
WC1B 3DP	NY 10018
UK	USA

**www.bloomsbury.com**

**BLOOMSBURY, T&T CLARK and the Diana logo are trademarks of Bloomsbury Publishing Plc**

First published 2015

© Marjo C. A. Korpel and Lester L. Grabbe, 2015

Marjo C. A. Korpel and Lester L. Grabbe have asserted their rights under the Copyright, Designs and Patents Act, 1988, to be identified as Editors of this work.

All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or any information storage or retrieval system, without prior permission in writing from the publishers.

No responsibility for loss caused to any individual or organization acting on or refraining from action as a result of the material in this publication can be accepted by Bloomsbury or the authors.

**British Library Cataloguing-in-Publication Data**

A catalogue record for this book is available from the British Library.

ISBN: HB: 978-0-56766-380-1

ePDF: 978-0-56766-379-5

**Library of Congress Cataloging-in-Publication Data**

A catalog record for this book is available from the Library of Congress.

Series: Library of Hebrew Bible/Old Testament Studies, volume 616

Typeset by Fakenham Prepress Solutions, Fakenham, Norfolk NR21 8NN

Printed and bound in Great Britain

## CONTENTS

Contributors	viii
Acknowledgements	x
Introduction (Lester L. Grabbe and Marjo C. A. Korpel)	
Professor Bob Becking	xi
Summaries of Papers	xiv
Bibliography of Professor Bob Becking	xxi
List of Abbreviations	xxxvii
OPEN-MINDEDNESS FOR UNDERSTANDING THE FORMATION OF THE PENTATEUCH: THE CHALLENGE OF EXODUS 19–20	
Rainer Albertz	1
EMPIRE! ‘... AND GAVE HIM A SEAT ABOVE THE SEATS OF THE OTHER KINGS WHO WERE WITH HIM IN BABYLON’: JEREMIAH 52.31–34: FACT OR FICTION?	
Hans M. Barstad	11
BEN SIRA AND SONG OF SONGS: WHAT ABOUT PARALLELS AND ECHOES?	
Pancratius C. Beentjes	25
OPEN-MINDEDNESS AND PLANNING FOR THE FUTURE OF ACADEMIC STUDIES IN ANCIENT ISRAEL HISTORY	
Ehud Ben Zvi	37
ISAIAH 24–27: SPACING A PROPHETIC VISION	
Willem A. M. Beuken	45
EINÜBUNG IN DEN AUFRECHTEN GANG: BEISPIELE FÜR ZIVILCOURAGE IN DEN SAMUELBÜCHERN	
Walter Dietrich	57
SWORDS OR PLOUGHSHARES? THE TRANSITION FROM THE LATE BRONZE TO THE EARLY IRON AGE IN NORTHERN JORDAN	
Meindert Dijkstra and Karel Vriezen	69

PENETRATING THE LEGEND: IN QUEST OF THE HISTORICAL EZRA Lester L. Grabbe	97
JOSEPH, THE PASTOR AND THE CONQUEROR OF EVIL BY USING GOOD: OBSERVATIONS ON GENESIS 50.15–21 IN DUTCH CHILDREN’S AND FAMILY BIBLES Cornelis Houtman	111
THE MYTH OF THE REBORN NATION Izaak J. de Hulster	123
LEADING SCHOLARS AND THE INTERPRETATION OF SCRIPTURE: THE CASE OF LXX HAGGAI 2.1–9 Arie van der Kooij	139
MEMORIES OF EXILE AND RETURN IN THE BOOK OF RUTH Marjo C. A. Korpel	151
THE QUESTION OF JOB Peter Machinist	165
THE OPEN MIND OF THE MAN BORN BLIND (JOHN 9) Maarten J. J. Menken	179
JERUSALEM: NIGHTMARE AND DAYDREAM IN MICAH Johannes C. de Moor	191
FOUR NOTES ON THE ANCIENT NEAR EASTERN <i>MARZEAH</i> Nadav Na’aman	215
THE ABOLITION OF THE CULT OF THE DEAD KINGS IN JERUSALEM (EZEKIEL 43.6–9) Herbert Niehr	223
A HUMAN AND A DEITY WITH CONFLICTING MORALS (QOHELET 2.26) Paul Sanders	237
A PROPHET CONTEST: JEREMIAH 28 RECONSIDERED Klaas A. D. Smelik	247
COMPARING THE BOOK OF JUDGES TO GREEK LITERATURE Klaas Spronk	261

SPEAKING OF GODS: DIMENSIONS OF THE DIVINE IN THE ANCIENT NEAR EAST Karel van der Toorn	273
IS THE CRITICAL, ACADEMIC STUDY OF THE BIBLE INEXTRICABLY BOUND TO THE DESTINIES OF THEOLOGY? Christoph Uehlinger	287
BIBLICAL STUDIES AND THE ART OF CIVILIZATION MAINTENANCE Anne-Mareike Wetter	303
A NEW DIVINE TITLE IN ISAIAH 10.17 H. G. M. Williamson	315
Bibliography	321
Index of Biblical Texts	359
Index of Names and Subjects	373
Index of Names	377

## LEADING SCHOLARS AND THE INTERPRETATION OF SCRIPTURE: THE CASE OF LXX HAGGAI 2.1–9

Arie van der Kooij  
*Leiden University, the Netherlands*

In this contribution in honour of Bob Becking, who is well known for his critical attitude towards prevailing paradigms, I would like to deal with a particular passage in the Septuagint (LXX) – LXX Hag. 2.1–9 – from a perspective different from the way it has been discussed so far. The model or paradigm I have in mind is based on an important characteristic of Early Judaism – the study of Scripture by people among the intellectual elite. The essay has five parts: LXX Hag. 2.1–9; Paradigm; LXX Hag. 2.1–9 Again; The Builders; and Herod the Great.

### *LXX Hag. 2.1–9*

The passage as transmitted in MT contains a prophecy, dated the twenty-first day of the seventh month, i.e. the last day of the Festival of Tabernacles. Haggai, the prophet, addresses the leaders of the Jewish people, Zerubbabel, the governor of Judah, and Joshua, the high priest, as well as the remnant of the people. It is about the temple which is going to be rebuilt, but many appear to be sceptical on the outcome of the whole project, because as is stated in v. 3: ‘Who is left among you that saw this house in its former glory’, i.e. the temple before its destruction by the Babylonians? ‘How do you see it now? Is it not in your sight as nothing?’ It reminds one of a passage found in Ezra (3.12), according to which many of the priests, Levites and heads of fathers’ house, who had seen the first temple, cried when they saw the foundations of the second. In what follows in Hag. 2, the prophet bids Zerubbabel, Joshua and all the people of the land (v. 4) to take courage, and to carry on the work of rebuilding. He does so by announcing a perspective of glory, wealth and peace:

- 6 For thus says the LORD of Hosts: In a little while from now I shall shake the heavens and the earth and the sea and the dry land;



- 7 and I shall shake all nations, and the treasure of all nations will come here, and I shall fill this house with splendour, says the LORD of Hosts.  
 8 Mine is the silver, and mine is the gold, says the LORD of Hosts,  
 9 and the splendour of this latter house will surpass the splendour of the former, says the LORD of Hosts. In this place I shall grant prosperity and peace. This is the word of the LORD of Hosts. (REB)

The Old Greek version of this passage represents, as a whole, a fairly literal rendering, but compared to MT there are some divergences, which have drawn the attention of scholars. These are the following:

- v. 2 MT Zerubbabel [...] governor (פּחַד) of Judah  
 LXX Zorobabel [...] from the tribe of Judah (Ζοροβαβελ [...] ἐκ φυλῆς Ἰουδα)
- v. 3 MT How do you see it now? Is it not (אִלֵּה) in your sight as nothing (יִכְאֵז)?  
 LXX And how do you see it now? As though it does not exist before you? (NETS)  
 (καὶ πῶς ὑμεῖς βλέπετε αὐτὸν νῦν; καθὼς οὐχ ὑπάρχοντα ἐνώπιον ὑμῶν)
- v. 5 MT as to the word that I covenanted with you when you came out of Egypt  
 LXX (no equivalent)
- v. 6 MT In a little while from now (עַד מְעַט מִנְּעַתְּ) I shall shake the heavens and the earth  
 LXX Once again I will shake the sky and the earth (NETS)  
 (Ἔτι ἄπαξ ἐγὼ σείσω τὸν οὐρανὸν καὶ τὴν γῆν)
- v. 9 MT In this place I shall grant peace (שָׁלוֹם), says the LORD of Hosts  
 LXX and in this place I will give peace, says the Lord Almighty even peace of mind for an acquisition to everyone who creates, to raise up the shrine (NETS)  
 (καὶ ἐν τῷ τόπῳ τούτῳ δώσω εἰρήνην, λέγει κύριος παντοκράτωρ, καὶ εἰρήνην ψυχῆς εἰς περιποίησιν παντὶ τῷ κτίζοντι τοῦ ἀναστήσαι τὸν ναὸν τοῦτον)

These differences are both interesting and challenging. Due to the constraints of this essay I shall concentrate on the readings in vv. 3, 6 and 9. In this section, I will note the comments made by scholars.

The last clause in v. 3 (καθὼς οὐχ ὑπάρχοντα ἐνώπιον ὑμῶν) raises the question whether it should be read, just as the preceding one, as a question like in MT, or not, because it does not offer an equivalent of Hebrew אִלֵּה. In the editions of Rahlfs and Ziegler this part of the verse is presented without question mark,<sup>1</sup> but others consider it to be an interrogative sentence. So, for example, NETS quoted above, although in a note to the translation it also offers the possibility not to read it in that way. Schenker argues that the clause is best understood as a complaint

1. Cf. BdA ('Comme si elle n'existait pas face à vous').

(‘Anklage’): ‘And how do you see it now like nothing before you?’ (‘Und wie seht ihr es jetzt wie nichts vor euch?’). He paraphrases the tenor of the passage as follows: ‘you could have known how beautiful the previous temple has been. [...] How can you regard the new temple to be built [...] like nothing? [...] How could you be satisfied with such a miserable project that looks like nothing?’ (‘ihr konntet wissen, wie prachtvoll der vorherige Tempel war. [...] Wie könnt ihr den neu aufzubauenden Tempel [...] als nichts betrachten? [...] Wie könnt ihr euch beim Tempelneubau mit einem so armseligen Projekt zufrieden geben, das nach gar nichts aussieht?’ (2011: 180). LXX.D provides a translation in line with the interpretation by Schenker but does so without a question mark: ‘(Just like this) as if it were not standing before you’ (‘[Gerade so,] als stünde es nicht vor euch’).

In v. 6 LXX reads, ‘Once again,’ whereas MT has the phrase ‘In a little while from now.’<sup>2</sup> How to explain the difference between both texts? It has been argued that LXX, not displaying the notion of a little (while), points to a more remote future than is the case in MT. ‘The omission in Greek of the “short delay” removes the idea of threat’ (‘L’ omission en grec du “bref délai” supprime l’idée d’imminence’, BdA, 82).<sup>3</sup> For Schenker the reverse is the case: LXX reflects a ‘Nächsterwartung’ (‘noch eins’, in the sense of ‘nur noch eins’), whereas MT, as he puts it, ‘with the words “there is very little” postpones the shock a little bit further’ (‘schiebt mit den Worten “es ist nur wenig” die Erschütterung um ein wenig weiter hinaus’) (2011: 182).

Verse 9 in Greek contains a long plus which is not easy to interpret. One of the issues involved concerns the meaning of the phrase εἰρήνη ψυχῆς. It is usually taken in the sense of inner peace,<sup>4</sup> but according to Schenker it is not about ‘inner peace of mind, but personal peace, assigned to the individual’ (‘innerer Seelenfriede, sondern persönlicher, dem einzelnen verliehener Frieden’, 2011: 187). Dogniez too is in favour of interpreting ψυχή in the sense of ‘the “life” of the individual’ (‘la “vie” de l’individu’), and if so ‘peace of soul’ would denote then a life in peace and prosperity, comparable to Zechariah 8.12 (2005: 210).

Opinions also differ on the question of how to understand περιποίησις in the plus. It can be used in the sense of ‘preservation’, but it can also have the meaning of ‘gaining possession’, ‘acquisition’. Some think the latter meaning fits the plus well (Muraoka; NETS), while others prefer the former one – ‘preservation’ (BdA [‘sauvegarde’]; LXX.D [‘Bewahrung’]).

Finally, the way κτίζω has been rendered varies a bit: ‘to build’ (Dogniez 2005: 209; BdA), or ‘to create’ (NETS; LXX.D). Schenker (2011: 186) believes that the verb in our text should be understood as having the temple as its object (‘den Tempel errichten’), analogous to LXX Lev. 16.16, which refers to ‘the tent of witness’ as ‘having been established’ [ἐκτισμένη] among the Israelites. Since the

2. For this interpretation of MT, see also Mitchell 1937: 61, Barthélemy 1992: 929 and Kessler 2002: 160.

3. Cf. Kessler 2002: 160 (‘possibly’); LXX.D EK (Pola). Barthélemy (1992: 929) on the other hand regards the Greek text an abbreviated rendering (of MT) for reasons of style.

4. Cf. Petersen 1985: 70; Kessler 2002: 161 (note).

next verb too has the temple as its object (τοῦ ἀναστήσαι τὸν ναὸν τοῦτον) the question arises how to interpret this part of the plus. In this case he interprets the plus not as it stands in Greek but by first reconstructing the supposed Hebrew text (לְהִקָּם). He then interprets this infinitive with לְ as ‘by raising’, and not as ‘in order to raise’ (‘dadurch, dass er ihn [aus den Ruinen neu] aufführt’).

On the assumption that the plus goes back to a Hebrew text, attempts have been made to reconstruct this text, either the clause as a whole (Mitchell) or a few words only (Dogniez, Schenker). As to περιποίησις Schenker opts for הַגְלִיט because of the equivalence of both words in Mal. 3:17. Others however believe that it is based on מַחִיָּה (cf. 2 Chron. 14:12).<sup>5</sup> In the case of κτιζω Schenker is not sure what might have been its Hebrew counterpart; other scholars think of טִיב.<sup>6</sup>

If the plus goes back to a parent text in Hebrew, the next question is whether it was part of the original prophecy or not. In general scholars believe that this is not very likely. So for example Mitchell: ‘These words, however, cannot be a part of the original prophecy’ because Haggai is predicting prosperity and peace whereas the plus is about ‘inward and spiritual tranquillity’ (1937: 65).<sup>7</sup> Dogniez is of the opinion that the plus testifies to ‘deux éditions’ of Haggai (2005: 213), thus leaving open the question regarding the ‘original’ text. Schenker on the other hand argues that the plus (in Hebrew) is part of an older and more original text of Hag. 2.9 (2011: 190).

### *Paradigm*

Before dealing in more detail with the differences noted above, a few words are in order to make clear from which perspective I will do so. This perspective relates in particular to the figure of the translator, the crucial issue being the relationship between the translator and scholarship within Jewish society and culture in antiquity.

Schenker subscribes to the view that books like LXX Twelve Prophets represent a faithful and quite literal version of its parent text (‘getreu und oft literaristisch’ [2011: 40]; gewissenhaft). Hence, specific variants conveying a meaning different from MT, so-called ‘literary’ variants, do reflect a different Hebrew text. In her discussion of the minus in v. 5 and the plus in v. 9 Dogniez holds a similar view: if the translator had left out the plus in v. 5, ‘the translator would have given up the general principle that underlies all his work: to restore the sacred text in full and as accurately as possible’ (‘le traducteur aurait renoncé au grand principe qui sous-tend tout son travail: restituer dans son intégralité et le plus fidèlement possible le texte sacré’, 2005: 205). This type of approach is marked by a prescriptive element: a translation being in general quite literal should also be

5. Mitchell 1937: 65; LXX D. EK.

6. See e.g. Mitchell 1937: 65.

7. Commentators tend to agree with Mitchell; see Kessler 2002: 161.

considered that way in cases where it provides remarkable divergences from MT. A translation being both literal and free does not fit this model.

In current LXX research new approaches are being developed on the basis of modern translation theories.<sup>8</sup> The theory of Toury (1995) should be mentioned here in particular because it is not meant to be prescriptive, but rather descriptive. Its main components are, first, to study the acceptability of a translation in the target culture, and second, an analysis of the adequacy of the translation by comparing the source and the target text. As to the second aspect it is important to look for problems in the source text, which have been 'solved' in some way by the translator. This approach being marked by a focus on the translation process on the one hand, and on the translation as a product on the other, has the great advantage that a given translation can also be taken seriously in its own right by paying attention, among other things, to the meaning of words and phrases in their own context. Rather than looking at shifts as cases where the translator failed, or made a mistake, divergences not due to linguistic reasons can be considered as relevant in uncovering elements of the translator's approach.

This and other modern translation theories are very helpful as they provide an approach for analysing a translation from different angles.<sup>9</sup> Whereas Toury is emphasizing mainly the linguistic aspects of a translation, other scholars such as Chesterman (2000) have pointed out that also the translator's social and cognitive environment should be taken into account. This implies that a translation may reflect an ideology by way of shifts of meaning. Mention should also be made of the *skopos* theory as applied by O'Hare (2010) in his study on LXX Ezekiel 40–8.

However reading contributions to LXX studies, one often has the feeling that the field of LXX studies is an isle within the sea of Jewish culture and literature in antiquity. How to build bridges? Several issues are involved here such as to look, in more detail, for data of a lexical and exegetical nature in literature of the time to see whether it may provide any help in understanding specific renderings in LXX. A crucial issue, in my view, concerns the figure of the translator. Who were the ones able to make a translation of 'biblical' books? With regard to this question I would like to make the following remarks.<sup>10</sup>

(1) In the light of what we know about the Jewish society in antiquity, the translator of a part of Scripture must be looked for among the intellectual elite. The 'ancestral' books (Sir. Prol.), making up the textual heritage of the Jewish nation, were literary texts, to be distinguished from documentary texts. The ability of reading and studying the former required other skills, skills of a higher level,<sup>11</sup> than was required for persons dealing with texts of the latter type. It is likely

8. See in particular Boyd-Taylor 2011.

9. For a survey of modern translation theories, see Van der Louw (2007: 12–23).

10. See also Van der Kooij 1998: 112–23; *idem* 2010: 55–71; Cook and Van der Kooij 2012: 59–62; Van der Kooij 2013: 33–9.

11. On this issue of a 'higher level' education, see e.g. Buitenwerf 2003: 323.

that only highly educated people, ‘scholars,’<sup>12</sup> were able and authorized to make a translation of literary texts. The grandson of Jesus Sirach, who produced a translation of the work of his grandfather, may serve as an example.

(2) As a Jewish scholar of the time, the translator had recourse to a set of devices by which he was able to interpret words and phrases in a way that is, in some respects, incompatible with our modern philological approach. It is therefore plausible to regard specific renderings, which differ from MT (e.g. different vocalization, ‘etymological’ exegesis), as being due to the interpretation of the text by the scholar-translator rather than to regard these cases as misunderstandings or errors. This does not exclude the possibility of a different Vorlage, but so-called ‘non-obligatory’ shifts should first of all be examined in order to see whether they reflect any interpretation. Obviously, it would be of great help if other literary sources of Jewish provenance provide any evidence that could shed light on such cases in LXX.

(3) Scholars being members of the intellectual elite belonged to the upper class in Jewish society – the priestly aristocracy (e.g. Josephus) and the lay nobility (e.g. Jesus Sirach<sup>13</sup>). They were people having great authority who could be ‘sought out for the council of the people,’ or for a position ‘in the assembly’ (Sir. 38.32–33), and act as leaders of the Jewish nation. A clear example is the High Priest who, as a scholar and primary exegete of the Law, was also heading the Jewish nation. The figure of the Teacher of Righteousness is yet another example of the close relationship between leadership and scholarship. Hence the expression ‘leading scholars’ in the title of this essay.

These comments should make it clear which image of the translator I have in mind.<sup>14</sup> The basic idea is that LXX books, as well as books of the other ancient versions, were not produced by a translator in the modern sense of the word, but by people like Jerome – bilingual scholars who were not only able to produce a translation, but also familiar with the study and interpretation of Scripture. Jewish and Christian scholars in antiquity were not interested in the original meaning of the ‘biblical’ text in a way typical of modern scholarship, but rather in an interpretation of it considered relevant in some way for readers of their own time. It is therefore understandable that they tried to introduce a specific interpretation in places which were held important for one reason or another.

As we know from reception history, not every passage in Scripture was that important and crucial (e.g. in the sense of serving the ideology of a given group), and this also applies to the ancient versions in general. Apart from this aspect

12. I prefer the term ‘scholar’ to ‘scribe’ because the latter term is ambiguous as it can refer to a scholar (cf. Ezra, ‘the scribe’) but can also point to a secretary.

13. On Jesus Sirach as a layman, see Van der Kooij 2010: 68.

14. I leave aside the question of whether a translation was produced by leading scholars themselves, or by literate people of a lower rank who acted on their authority.

though, the extent of exegesis in the ancient versions, particularly the ‘higher level’ interpretation, depends on the choice made regarding the style of translation. To give a few examples, the Vulgate version of Isaiah as well as the Peshitta version of the same book, both containing some interesting renderings due to a Christian reading, attest to a translation style which leaves little room for exegesis. They are fairly modest in introducing specific interpretations compared to the ‘rich’ Targum version of the same book. As to the pre-*kaige* LXX, most books are likewise fairly modest in this regard,<sup>15</sup> while others such as Isaiah, Daniel and Job attest an approach which leaves more room for stylistic improvements and interpretive renderings.

### *LXX Hag. 2.1–9 Again*

We now return to LXX Hag. 2.1–9 in order to discuss the readings in vv. 3, 6 and 9, from the perspective of the paradigm outlined above.

The last clause of v. 3 in Greek (καθὼς οὐχ ὑπάρχοντα ἐνώπιον ὑμῶν) could be read as a question, but since LXX does not contain an equivalent of הלוא in Hebrew, it is more likely to regard it as an answer to the preceding clause (‘And how do you see it now?’): ‘How [...]?’ (πῶς) – ‘As [...]’ (καθὼς). The use of the participle (ὑπάρχοντα) evoking the idea of a situation (‘as not existing’) fits this reading. Note the passages elsewhere in the Twelve Prophets containing the same expression: Amos 5.5 (καὶ Βαιθηλ ἔσται ὡς οὐχ ὑπάρχουσα) and Obad. 16 (καὶ ἔσονται καθὼς οὐχ ὑπάρχοντες). So, according to v. 3, for now the temple is not magnificent in its appearance as was the former one.

In v. 6, the phrase ‘Once again’ (Ἔτι ἄπαξ) is part of vv. 6–9 representing the promise of a temple that will be full of splendour. Unlike MT (‘In a little while from now I shall shake [מרעיש]’) the text of LXX does not contain the notion of ‘a little while’ as in MT,<sup>16</sup> hence it does not convey the idea of something that will happen soon.

Reading the two verses together the following picture emerges: the temple being rebuilt in the time of Zorobabel and Joshua is quite modest, but at some time in the future it will be again full of splendour, and even more so than the former temple. Interestingly, this picture is also attested in another writing of the time – Tob. 14.3–5. It reads in translation as follows (according to the longer version<sup>17</sup>):

- (3) When he [Tobit] was dying, he sent for his son Tobias and gave him these instructions:

15. This also applies to LXX Twelve Prophets. Cf. Glenn 2009 as far as LXX Amos is concerned.

16. For this notion in LXX, see Isa. 10.25 (ἔτι μικρόν).

17. Cf. the evidence from Qumran: see e.g. 4Q198 (4QTobit<sup>ar</sup>), a fragment containing a few words of Tob. 14.2–6. See DJD XIX: 57–9.

- 'My son, you must take your children  
 (4) and be off to Media with all haste,  
 for I believe God's word spoken against Nineveh by Nahum.  
 [...]  
 Our countrymen who live in Israel will all be scattered and carried off into  
 captivity out of that good land. The whole of Israel's territory with Samaria  
 and Jerusalem will lie waste; and for a time the house of God will be in  
 mourning, burnt to the ground.  
 (5) But God will have mercy on them again and will bring them back to the  
 land of Israel. They will rebuild the house of God, yet not as it was at first,  
 until the time of fulfilment comes. Then they will all return from their  
 captivity and rebuild Jerusalem in splendour; then indeed God's house will  
 be built in her, as the prophets of Israel spoke concerning it.' (REB, slightly  
 modified)

According to this passage after the time of the destruction of Nineveh (fulfilment of the prophecy of Nahum), and after the time of the exile and of destruction in the land of Israel, the rebuilding of the temple (v. 5a), presumably under Zerubbabel and Joshua, is not regarded as the fulfilment of prophecies: it was rebuilt at that time, but 'not as it was at first' (καὶ οὐχ ὡς τὸν πρῶτον).<sup>18</sup> The fulfilment will come at a later date: 'Then' (μετὰ ταῦτα), at the time when *all* will return, the city of Jerusalem will be rebuilt 'in splendour', and then the temple will be built in her 'as the prophets of Israel have spoken concerning it (the city)'. As may be clear, in distinguishing two stages in history Tob. 14 provides a nice parallel of the picture embedded in LXX Hag. 2.3, 6, in this way lending support to the interpretation of the verses given above.<sup>19</sup>

We now turn to the plus in v. 9, which is fairly enigmatic (καὶ εἰρήνην ψυχῆς εἰς περιποίησιν παντὶ τῷ κτίζοντι τοῦ ἀναστήσαι τὸν ναὸν τοῦτον). What does it mean to say, and how does it function in the immediate context? As we have seen, opinions differ regarding the interpretation of most of the words or phrases employed ('peace of soul', περιποίησις and κτίζω). The final part of the whole clause on the other hand is not that difficult to translate – 'to raise up this temple'. If read in light of our interpretation of vv. 3 and 6 this part of the plus makes perfect sense: it does not refer to the rebuilding of the temple by Zerubbabel and Joshua, but to the magnificent and glorious temple to be built at a later date (cf. Tob.15.5b [according to the shorter version the temple will be built 'as a glorious building']).

How to interpret the rest of the clause? 'God will give peace of soul [...] παντὶ τῷ κτίζοντι'. In view of the building theme in the context I agree with those scholars who take κτίζω here in the sense of 'to build' (see above; cf. Muraoka). In Greek literature the verb can denote the 'founding' of a country by building

18. Cf. Ezra 3.12.

19. *Pace* Hicks-Keeton who does not distinguish between the two stages concerning the rebuilding of the temple (2013: 99).

houses and cities in it (e.g. Herodotus 1.149), but is more often used in the sense of ‘to found, or build a city’ (e.g. Herodotus 1.167, 168). These usages are hardly attested in the LXX. The former occurs in Exodus 9.18 (referring to the time when the country of Egypt was ‘founded’), while the latter is attested in 1 Esd. 4.53 (κτίσαι τὴν πόλιν, ‘to build the city [of Jerusalem]’). The way the verb is used in LXX Leviticus 16.16, on the other hand, is a bit different because it here conveys another shade of meaning, namely, the setting up, establishing or planting (of the tent of witness).

It is to be asked how the phrase ‘to everyone who builds’ is related to what follows, ‘to raise up this temple’. As noted above Schenker interprets both verbs as relating to the temple. However, the participle of the verb κτίζω being used here without explicit object rather points to building activities in general, which may of course include the raising up of the temple. One is inclined to think of the building of the city of Jerusalem as being the implied meaning here because of the reference to this city (‘I will give peace in this place’) in the beginning of the verse.

The remaining part of the plus reads καὶ εἰρήνην ψυχῆς εἰς περιποίησιν. What to make of this? The notion of ‘peace’ as such is of course related to the preceding part of the verse, God ‘will give peace in this place’. At the same time, however, the motif of peace is specified here, as it reads God will give ‘peace of soul’. One wonders what kind of peace is meant here. As we have seen, most scholars think of inner peace, whereas Schenker and Dogniez argue that the term ‘soul’ should be taken here in the sense of ‘person’ (personal peace, a life in peace and prosperity). Compared to the ‘peace’ in the preceding part of the verse, referring to a situation of peace in general terms, the phrase ‘peace of soul’ seems to point to something more specific. Instead of inner peace, or personal peace, I would argue that the phrase ‘peace of soul’ is better understood in the sense of a peaceful disposition. The Letter of Aristee (LA) is important in this regard. In para. 273 the reader is told that the king asked the eleventh guest, ‘How can one be peacefully disposed at heart even in war (Πῶς ἂν κατὰ ψυχὴν καὶ ἐν τοῖς πολέμοις εἰρηνικῶς ἔχοι)?’ The guest, one of the Jewish scholars, replied: ‘By the knowledge that no evil has been committed upon any of his subjects [...]. You do not cease helping everyone, for God has given you the gift of kindness (καλοφροσύνην)’ (para. 273–4). This passage favours the idea that the ‘peace of soul’ conveys the meaning of ‘peaceful disposition’.<sup>20</sup>

How then to interpret the remaining phrase (εἰς περιποίησιν)? Roughly speaking the choice is between ‘preservation’, on the one hand, and ‘acquisition’, or ‘possession’, on the other. The phrase in some way qualifies the expression ‘peace of soul’. In light of LA para. 273 I would suggest the following interpretation: ‘a peaceful disposition for preservation’, that is to say, a peaceful disposition of rulers in order to save and preserve others, namely, their subjects. This interpretation also fits Mal. 3.17, the only other occurrence of the phrase in LXX Twelve Prophets: ‘And they (i.e. those who fear the Lord) shall be mine, says the Lord

20. Compare also LXX 1 Chron. 12.39 (ἐν ψυχῇ εἰρηνικῇ [LXX.D: ‘mit einer friedlichen Gesinnung’]).



Almighty, in the day which I appoint for preservation (εις περιποίησιν), that is to say, for preservation of those who fear the Lord.

The readings in LXX Hag. 2 dealt with so far turn out to make up a coherent picture conveying a prophetic message, which differs from that contained in MT. In line with the paradigm outlined above, I regard these readings as modifications being introduced by the scholar-translator for the sake of a particular interpretation. They provide a window on the interest among leading scholars in studying ancient prophecies. As is clear from Tob. 14, the issue at stake here is the question of the reliability and fulfilment of prophecies. The prophecy concerning the glorious temple had not yet been fulfilled, and therefore the text of vv. 3 and 6 was slightly modified in order to make clear that it will come true at a date later than the time of the prophet himself.

The plus in v. 9 seems to be part of the same strategy because it makes explicit the idea that the rebuilding of the temple as a glorious one will be carried out by builders ('everyone who builds') in a period later than the time of Zerobabel and Joshua. As noted above, scholars have argued that this plus goes back to a Hebrew Vorlage, but this is questionable. It is not only difficult to reconstruct the underlying Hebrew, but it is also far from certain that the resulting Hebrew text is plausible from a textual or lexical point of view (e.g. the phrase 'peace of soul' is not attested in Classical Hebrew). Moreover, the fact that the gloss in Greek is marked by expressions ('peace of soul', the usage of κτίζω) reflecting Greek culture of the time is not in favour of a Hebrew text. True, from the perspective of a prescriptive type of 'translation technique' it would be plausible to claim a Hebrew text underlying the plus (cf. Dogniez, Schenker). Things are different however if, in line with the paradigm outlined above, one regards, as I do, the translator as a scholar who felt free to add a gloss deemed necessary for a proper understanding of the text.

### *The Builders*

In Early Judaism the ancient prophecies were considered a source of hope, which was based on a study of these texts by leading scholars in order to find out whether 'history was unfolding as has been foretold by the prophets' (Collins 2010: 211). As we know from Daniel and the *pesharim* the basic pattern is that, if part of the prophecies was regarded to have been fulfilled, not only in the past but also, and particularly so, in contemporary history, the other part was believed to come true soon.

Like Tob. 14 our text presents a picture of the post-exilic age, which is marked by two stages. Both texts share the hope that the second temple, being rebuilt as a modest building in the Persian period, will be rebuilt in full glory at a later date. This picture is not found in other presentations of the post-exilic period in Jewish writings dating to the Hellenistic era (e.g. Sir. 49.11–13; Dan. 9.24–27; and SibOr 3.280–94). On the contrary, according to Sir. 49.11–12 (H) the holy temple being rebuilt by Zerubbabel and Joshua has been 'established for everlasting

glory'. So the question arises what might have triggered the two-stage view of history? Which events in the second century BCE might have fostered the hope of a rebuilding of the temple in its former glory?

The plus in v. 9 contains a reference to the builders ('everyone who builds'). One could think here, with Schenker and other scholars, of the Jews in general.<sup>21</sup> However, in line with the interpretation of the phrase 'peace of soul for preservation' given above, I regard the builders a reference to rulers.

As to events in the time of the translator, I would like to suggest the following. Hasmonean rule marked a new stage of history – Jerusalem became the capital of an independent state, which expanded greatly, encompassing an area roughly the size of the kingdoms of David and Solomon. The city of Jerusalem grew five-fold. According to 1 Maccabees it was Jonathan who 'began to build and renovate the city' (1 Macc. 10.10), and it was Simon who 'completed the walls of Jerusalem and fortified it all around' (1 Macc. 13.10; see also 14.37; 15. 7). It is likely that 'the city's extended boundaries under Jonathan and Simon' were due 'to the aspirations of these Hasmonean rulers to re-create a city similar to what they believed had existed in the days of David and Solomon' (Levine 2002: 109). The reign of Simon (143–135 BCE) is described, in 1 Maccabees, as a time of peace and prosperity, as well as a time of recognition by the nations, similar to the reign of Solomon as depicted in 1 Kings 5. In addition, it is also presented as a time in which prophecies of salvation came true (1 Macc. 14.4–15). Notably, two verses in this passage correspond to the wording found in LXX Twelve Prophets: v. 9 ('Old men sat in the streets'), cf. LXX Zechariah 8.4, and v. 12 ('And everyone sat under his vine, and under his fig tree, and there was no one making them afraid'), cf. LXX Mic. 4.4.

Read in the light of all this, it would make perfect sense to interpret the phrase 'everyone who builds' as a reference to Hasmonean rulers like Jonathan and Simon as the 'builders' of the city. Also the gift of 'peace of soul for preservation' fits this leadership well, because, according to 1 Maccabees, someone like Simon was able to save and preserve Israel. If so, part of the prophecies had come true (the rebuilding of Jerusalem in its former glory, and the people living in peace) and this may have nourished, in line with the logic of the fulfilment interpretation (Collins 2010: 216), the hope for a rebuilding of the temple in its former glory, by the Hasmoneans.<sup>22</sup>

### *Herod the Great*

As a final remark the following may be added. The Hasmoneans did not rebuild the temple in full glory, but someone else did. According to Josephus, Herod, in

21. According to Tob. 14.5b all the Jews that will return will rebuild Jerusalem. This focus is in my view part of the message of the book urging Jews living in the diaspora to return to the 'good land' (Tob. 14.4).

22. For the view of LXX Twelve Prophets as relating to Hasmonean leadership, in particular Simon, see also Van der Kooij 2003: 62–3.

telling the people of his plan to rebuild the temple of Jerusalem, explains why he would like to do so. The temple that was built after the return from Babylon was 'smaller' than the temple built by Solomon. He would try 'to restore the temple to its former size' because 'by the will of God, I am now ruler and there continues to be a long period of peace and an abundance of wealth and great revenues [...]' (Ant. 15.386–7). And so he did.

## BIBLIOGRAPHY

- Aalen, S. (1951), *Die Begriffe 'Licht' und 'Finsternis' im Alten Testament, im Spätjudentum und im Rabbinismus* (Oslo: Jacob Dybwad).
- (1972), 'אֵר, 'ôr', in G. J. Botterweck and H. Ringgren (eds), *Theologisches Wörterbuch zum Alten Testament*, vol. 1 (Stuttgart: Kohlhammer), 160–82 = ET, *Theological Dictionary of the Old Testament*, vol. 1 (Grand Rapids: Eerdmans, 1974), 147–67.
- Achenbach, Reinhard (2003), *Die Vollendung der Tora: Studien zur Redaktionsgeschichte des Numeribuches im Kontext von Hexateuch und Pentateuch* (BZAR 3; Wiesbaden: Harrassowitz).
- (2009), 'Verunreinigung durch die Berührung Toter. Zum Ursprung einer altisraelitischen Vorstellung', in Angelika Berleung and Bernd Janowski (eds), *Tod und Jenseits im alten Israel und seiner Umwelt* (FAT 64; Tübingen: Mohr Siebeck), 347–69.
- Aharoni, Yohanan (1967), *The Land of the Bible: A Historic Geography*, trans. Anson F. Rainey (London: Burns and Oates).
- (1979), *The Land of the Bible: A Historical Geography*, 2nd rev. edn (London: Burns & Oates).
- Aharoni, Yohanan and Michael Avi-Yonah (1968, 1973), *The MacMillan Bible Atlas* (New York, London: Macmillan Publishers).
- Ahituv, Shmuel (2008), *Canaanite Toponyms in Ancient Egyptian Documents* (Jerusalem: Magnes Press; Leiden: Brill).
- (2008), *Echoes from the Past: Hebrew and Cognate Inscriptions from the Biblical Period* (Jerusalem: Carta).
- Akhmatova, Anna (1973), 'Lot's Wife', in Stanley Kunitz (ed.), *Poems of Akhmatova* (Boston: Little, Brown & Co.).
- Albertz, Rainer (1986), 'Review of Blum, Erhard: Die Komposition der Vätergeschichte', *Theologische Literaturzeitung* 111: 180–3.
- (1994), *A History of Israelite Religion in the Old Testament Period*, 2 vols (London: SCM); ET of *Geschichte der israelitischen Religion*, 2 vols (Das Alte Testament Deutsch Ergänzungsreihe 8; Göttingen: Vandenhoeck & Ruprecht, 1992).
- (2011a), 'Das Buch Numeri jenseits der Quellentheorie: Eine Redaktionsgeschichte von Num. 20–24', *ZAW* 123: 171–83, 336–47.
- (2011b), 'Ex 33,7–11, ein Schlüsseltext für die Rekonstruktion der Redaktionsgeschichte des Pentateuch', *BN* 149: 13–43.
- (2011c), 'The Controversy about Judeans versus Israelite Identity and the Persian Government: A New Interpretation of the Bagoses Story (Jewish Antiquities XI.297–301)', in Oded Lipschits, Gary N. Knoppers and Manfred Oeming (eds), *Judah and the Judeans in the Achaemenid Period: Negotiating Identity in an International Context* (Winona Lake, IN: Eisenbrauns), 483–504.
- (2011d), 'The Late Exilic Book of Exodus (Exodus 1–34\*): A Contribution to the Pentateuchal Discussion', in Thomas B. Dozeman, Konrad Schmid and Baruch J.

- Schwartz (eds), *The Pentateuch: International Perspectives on Current Research* (FAT 78; Tübingen: Mohr Siebeck), 243–56.
- (2012), *Exodus, Band I: Ex 1–18* (ZBK.AT 2.1; Zürich: Theologischer Verlag Zürich).
- (2013), 'A Pentateuchal Redaction in the Book of Numbers? The Late Priestly Layers of Num. 25–36', *Zeitschrift für die alttestamentliche Wissenschaft* 125: 220–33.
- Albertz, Rainer and Bob Becking (eds) (2003), *Yahwism after the Exile: Perspectives on Israelite Religion in the Persian Era* (STAR 5; Leiden: Brill).
- Albright, William F. (1957), 'The High Place in Ancient Palestine', in *Volume du Congrès Strasbourg 1956* (VTSup 4; Leiden: Brill), 242–58.
- Alexander, Philip S. (1988), 'Jewish Aramaic Translations of Hebrew Scriptures', in M. J. Mulder (ed.), *Mikra: Text, Translation, Reading and Interpretation of the Hebrew Bible in Ancient Judaism and Early Christianity* (CRINT II/1; Assen: Van Gorcum), 217–53.
- Allen, Leslie (2008), *Jeremiah* (OTL; Louisville, KY and London: Westminster John Knox Press).
- Alles, Gregory (ed.) (2007), *Religious Studies: A Global View* (London: Routledge).
- Alster, Bendt (1999), 'Tiamat', in Karel van der Toorn et al. (eds), *Dictionary of Deities and Demons in the Bible*, 2nd edn (Leiden/Grand Rapids: Brill/Eerdmans), 867–9.
- Andersen, Francis and David Noel Freedman (2000), *Micah: A New Translation and Commentary* (AncB 24E; New York: Random House).
- Annus, Amar and Alan Lenzi (2010), *Ludlul Bēl Nēmeqi: The Standard Babylonian Poem of the Righteous Sufferer* (SAA Cuneiform Texts VII; Winona Lake: Eisenbrauns).
- Arnaud, Daniel (2004), *Nabuchodonosor II: Roi de Babylone* (Paris: Fayard).
- Arneth, Martin (2002), 'Psalm 72 in seinem altorientalischen Kontexten', in Eckart Otto and Erich Zenger (eds), "Mein Sohn bist du" (Ps. 2,7): *Studien zu den Königspsalmen* (SBS 192; Stuttgart: Katholisches Bibelwerk), 135–72.
- Assmann, Jan (2000), *Religion und das kulturelle Gedächtnis* (München: Beck).
- (2006), *Religion and Cultural Memory* (Cultural Memory in the Present; Stanford: Stanford University Press).
- Aster, Shawn Z. (2012), *The Unbeatable Light: Melammu and Its Biblical Parallels* (AOAT 384; Münster: Ugarit-Verlag).
- Astour, Michael C. (1965), *Hellenosemitica: An Ethnic and Cultural Study in West Semitic Impact on Mycenaean Greece* (Leiden: Brill).
- Avigad, Nahman (1986), *Hebrew Bullae from the Time of Jeremiah: Remnants of a Burnt Archive* (Jerusalem: Israel Exploration Society).
- (1997), *Corpus of West Semitic Stamp Seals*, ed. B. Sass (Jerusalem: The Israel Academy of Sciences and Humanities).
- Baentsch, Bruno (1903), *Exodus – Leviticus – Numeri* (Handkommentar zum Alten Testament I/2; Göttingen: Vandenhoeck & Ruprecht).
- Balabanlilar, Lisa (2012), *Imperial Identity in the Mughal Empire: Memory and Dynastic Politics in Early Modern South and Central Asia* (Library of South Asian History and Culture 1; London: Palgrave Macmillan).
- Balla, Ibolya (2011), *Ben Sira on Family, Gender, and Sexuality* (DCLS 8; Berlin: De Gruyter).
- Baly, Denis (1957), *The Geography of the Bible* (London: Lutterworth).
- Barkay, Gabriel (1994), 'A Second "Governor of the City" Bulla', in Hillel Geva and Joseph Shedur (eds), *Ancient Jerusalem Revealed* (Jerusalem: Israel Exploration Society), 141–44.
- Barkay, Gabriel and Andrew G. Vaughn (2004), 'Hebrew Inscriptions, Section C: The Royal and Official Seal Impressions from Lachish', in David Ussishkin (ed.), *The*

- Renewed Archaeological Excavations at Lachish (1973–1994)* (Tel Aviv: Tel Aviv University), 2148–73.
- Barnard, Henk (1987), *Bijbel voor de jeugd: Oude Testament, Vol. 2* (Houten: Van Holkema & Warendorf).
- Barr, James (1961), *The Semantics of Biblical Language* (Oxford: Oxford University Press).
- Barstad, Hans M. (1983), *The Religious Polemics of Amos: Studies in the Preaching of Amos 2, 7B–8; 4, 1–13; 5, 1–27; 6, 4–7; 8, 14* (VTSup 34; Leiden: Brill).
- (1996), *The Myth of the Empty Land: A Study of the History and Archaeology of Judah During the 'Exilic' Period* (Symbolae osloenses fasc. suppl. 28; Oslo: Scandinavian University Press).
- (2008), *History and the Hebrew Bible: Studies in Ancient Israelite and Ancient Near Eastern Historiography* (FAT 61; Tübingen: Mohr Siebeck).
- (2012), 'Jeremiah the Historian: The Book of Jeremiah as a Source for the History of the Near East in the Time of Nebuchadnezzar', in Geoffrey Khan and Diana Lipton (eds), *Studies in the Text and Versions of the Hebrew Bible in Honour of Robert Gordon* (VTSup 149; Leiden: Brill), 87–98.
- Barth, Hermann (1977), *Die Jesaja-Worte in der Josiazeit: Israel und Assur als Thema einer produktiven Neuinterpretation der Jesajaüberlieferung* (WMANT 48; Neukirchen-Vluyn: Neukirchener Verlag).
- Barthélemy, Dominique (1992), *Critique textuelle de l'Ancient Testament. Tome 3. Ezéchiel, Daniel et les 12 Prophètes* (OBO 50/3; Fribourg: Editions universitaires; Göttingen: Vandenhoeck & Ruprecht).
- Barthes, Roland (1977), 'The Death of the Author', in Roland Barthes, *Image – Music – Text*, ed. and trans. Stephen Heath (New York: Hill and Wang), 142–8.
- Bauer, Hans and Pontus Leander (1927), *Grammatik des Biblisch-Aramäischen* (Halle/Saale: Max Niemeyer; reprinted Hildesheim: Olms, 1995).
- Baumgartner, Walter (1944), 'Israelitisch-Griechische Sagenbeziehungen', *Schweizerisches Archiv für Volkskunde* 41: 1–29; reprinted in his *Zum Alten Testament und seiner Umwelt* (Leiden: Brill, 1959), 147–78.
- Bayliss, Miranda (1973), 'The Cult of Dead King in Assyria and Babylonia', *Iraq* 35: 115–25.
- BdA (2007), Casevitz, Michel, Cécile Dogniez and Marguerite Harl, *Les Douze Prophètes 10–11, Aggée, Zacharie* (BdA 23.10–11; Paris: Editions du Cerf).
- Beaulieu, Paul-Alain (1989), *The Reign of Nabonidus King of Babylon 556–539 B.C.* (Yale Near Eastern Researches 10; New Haven: Yale University Press).
- Becher, Tony and Paul R. Trowler (2001), *Academic Tribes and Territories: Intellectual Enquiry and the Cultures of Disciplines*, 2nd edn (Buckingham: Open University Press).
- Becker, Uwe (2008), 'Psalm 72 und der Alte Orient: Grenzen und Chancen eines Vergleichs', in Angelika Berlejung and Raik Heckl (eds), *Mensch und König: Studien zur Anthropologie des Alten Testaments* (Fs R. Lux; Herders Biblische Studien 53; Freiburg: Herder), 123–40.
- Becking, Bob (1981/1982), 'The Two Neo-Assyrian Documents from Gezer in their Historical Context', *Jaarbericht Ex Oriente Lux* 27: 76–89.
- (1990), 'Iphigeneia in Gilead, over het verstaan van Richteren 11, 29–40', *Kerk en Theologie* 41: 193–205.
- (1992), *The Fall of Samaria: An Historical and Archaeological Study* (SHANE 2; Leiden: Brill).

- (1997), 'Assyrian Evidence for Iconic Polytheism in Ancient Israel?', in Van der Toorn, 157–71.
- (2001), 'The Hellenistic Period and Ancient Israel: Three Preliminary Statements', in Lester L. Grabbe (ed.), *Did Moses Speak Attic? Jewish Historiography and Scripture in the Hellenistic Period* (Sheffield: Sheffield Academic Press), 78–90.
- (2002), 'The Exile Does Not Equal the Eschaton: An Interpretation of Micah 4:1–5', in Ferenc Postma et al. (eds), *The New Things: Eschatology in Old Testament Prophecy* (Fs for Henk Leene; Maastricht: Shaker), 1–7.
- (2006), "'We All Returned as One!': Critical Notes on the Myth of the Mass Return", in Oded Lipschits and Manfred Oeming (eds), 3–18.
- (2007), *From David to Gedaliah: The Book of Kings as Story and History* (OBO 228; Fribourg: Academic Press).
- (2008), 'The Enigmatic Garden of Uzza: A Religio-Historical Footnote to 2 Kings 21:18, 26', in I. Kottsieper et al. (eds), *Berührungspunkte. Studien zur Sozial- und Religionsgeschichte Israels und seiner Umwelt: Festschrift für Rainer Albertz zu seinem 65. Geburtstag* (AOAT 350; Münster: Ugarit-Verlag), 383–490.
- (2009), 'On the Identity of the "Foreign" Women in Ezra 9–10', in Lester L. Grabbe and Gary N. Knoppers (eds), *Exile and Restoration Revisited: Essays on the Babylonian and Persian Period in Memory of Peter R. Ackroyd* (Library of Second Temple Studies; London, New York: T&T Clark), 31–49.
- (2009), 'The Boundaries of Israelite Monotheism', in Anne-Marie Korte and Maaïke de Haardt (eds), *The Boundaries of Monotheism: Interdisciplinary Explorations into the Foundations of Western Monotheism* (STAR 13; Leiden: Brill), 9–27.
- (2011), 'Yehudite Identity in Elephantine', in Oded Lipschits, Gary N. Knoppers and Manfred Oeming (eds), 403–18.
- (2011), *Ezra, Nehemiah, and the Construction of Early Jewish Identity* (FAT 80; Tübingen: Mohr Siebeck).
- (2012), 'Global Warming and the Babylonian Exile', in John Ahn and Jill Middlemas (eds), *By the Irrigation Canals of Babylon: Approaches to the Study of the Exile* (LHBOTS 526; London: T & T Clark), 49–62.
- (2013), 'Micah in Neo-Assyrian Light', in R. P. Gordon and H. M. Barstad (eds), *"Thus Speaks Ishtar of Arbela": Prophecy in Israel, Assyria, and Egypt in the Neo-Assyrian Period* (Winona Lake: Eisenbrauns), 111–28.
- Becking, Bob and Marjo C. A. Korpel (eds) (1999), *The Crisis of Israelite Religion: Transformation of Religious Tradition in Exilic and Post-Exilic Times* (OTS 42; Leiden: Brill).
- Beentjes, Pancratius C. (1981), *Jesus Sirach en Tenach: Een onderzoek naar en een classificatie van parallellen, met bijzondere aandacht voor hun functie in Sirach 45:6–26* (Nieuwegein: privately published).
- (1996), 'Discovering a New Path of Intertextuality: Inverted Quotations and Their Dynamics', in Lénart J. de Regt, Jan de Waard and Jan P. Fokkelman (eds), *Literary Structure and Rhetorical Strategies in the Hebrew Bible* (Assen: Van Gorcum), 31–50.
- (2000), 'Canon and Scripture in the Book of Ben Sira', in Magne Sæbø, (ed.), *Hebrew Bible / Old Testament: The History of Its Interpretation* (Vol. I, Part 2 – The Middle Ages; Göttingen: Vandenhoeck & Ruprecht), 591–605.
- (2009), 'Portrayals of David in Deuterocanonical and Cognate Literature', in Hermann Lichtenberger and Ulrike Mittmann-Richert (eds), *Biblical Figures in Deuterocanonical and Cognate Literature* (DCLY 2008; Berlin: De Gruyter), 165–81.

- (2011), ‘Reconstructions and Retroversions: Chances and Challenges to the Hebrew Ben Sira Text’, in Jean-Sebastien Rey and Jan Joosten (eds), *The Texts and Versions of the Book of Ben Sira: Transmission and Interpretation* (JSJS 150; Leiden: Brill), 23–35.
- (2013), “‘Come to me, you who desire me ...’ – Lady Wisdom’s Invitation in Ben Sira 24:19–22; in Renate Egger-Wenzel, Karin Schöpflin and Johannes F. Diehl (eds), *Weisheit als Lebensgrundlage. Festschrift für Friedrich V.Reiterer* (DCLS 15; Berlin: De Gruyter), 1–11.
- Ben Dov, Meir (1982), *The Dig at the Temple Mount* [Hebrew] (Jerusalem: Keter).
- Ben Simeon (pseudonym) (1926a), ‘De Bijbel naverteld, XIII: Joseph in Egypte (Genesis 43–45)’, *De Vrijdagavond* 2/45: 301–2.
- (1926b), ‘De Bijbel naverteld, XIV: Jacob en Joseph (Genesis 45–50)’, *De Vrijdagavond* 2/46: 318–19.
- Ben Zvi, Ehud (2003), ‘What is New in Yehud? Some Considerations’, in Albertz and Becking (eds), 32–48.
- Bennema, Cornelis (2009), *Encountering Jesus: Character Studies in the Gospel of John* (Milton Keynes: Paternoster).
- Berner, Christoph (2010), *Die Exoduserzählung: Das literarische Werden einer Ursprungslegende Israels* (Forschungen zum Alten Testament 73; Tübingen: Mohr Siebeck).
- Bernier, Jonathan (2013), *Aposunagogos and the Historical Jesus in John: Rethinking the Historicity of the Johannine Expulsion Passages* (BibInt Ser. 122; Leiden: Brill).
- Berquist, Jon L. (2006), ‘Constructions of Identity in Postcolonial Yehud’, in Oded Lipschits and Manfred Oeming (eds), 53–66.
- Beuken, Willem A. M. (2007), *Jesaja 13–27* (HThK.AT; Freiburg: Herder).
- Bieberstein, Klaus and Hanswulf Bloedhorn (1994), *Jerusalem: Grundzüge der Baugeschichte vom Chalkolithikum bis zur Frühzeit der osmanischen Herrschaft* 3 (BTAVO B 100/3; Wiesbaden: Dr. Ludwig Reichert Verlag).
- Bienkowski, Piotr (ed.) (1991), *The Art of Jordan: Treasures from an Ancient Land* (Merseyside: Alan Sutton).
- Bienkowski, Piotr and Eveline J. van der Steen (2001), ‘Tribes, Trade and Towns: A New Framework for the Late Iron Age in Southern Jordan and the Negev’, *BASOR* 323: 21–47.
- Bijbelsch magazijn (1842), *Bijbelsch magazijn voor alle standen ter verspreiding en bevordering van kennis der Heilige Schrift*, vol. I/1 (Amsterdam: Portielje).
- Bliss, Fredrick J. and Robert A. S. Macalister (1902), *Excavations in Palestine 1898–1900* (London: The Committee of the Palestine Exploration Fund).
- Bloch, Ernst (1968), *Atheismus im Christentum: Zur Religion des Exodus und des Reichs* (Frankfurt: Suhrkamp).
- Bloch-Smith, Elizabeth and Beth Alpert Nakhai (1999), ‘A Landscape Comes to Life: The Iron I Period’, *Near Eastern Archaeology* 62: 62–92, 102–27.
- Blum, Erhard (1984), *Die Komposition der Vätergeschichte* (WMANT 57; Neukirchen-Vluyn: Neukirchener Verlag).
- (1990), *Studien zur Komposition des Pentateuch* (BZAW 189; Berlin and New York: Walter de Gruyter).
- (2002), ‘Die literarische Verbindung von Erzvätern und Exodus: Ein Gespräch mit neueren Endredaktionshypothesen’, in Jan Christian Gertz, Konrad Schmid and Markus Witte (eds), *Abschied vom Jahwisten: Die Komposition des Hexateuch in der jüngsten Diskussion* (BZAW 315; Berlin and New York: Walter de Gruyter), 117–56.



- (2010), 'Der kompositionelle Knoten am Übergang von Josua zu Richter: Ein Entflechtungsvorschlag', in Erhard Blum, *Textgestalt und Komposition: Exegetische Beiträge zu Tora und Vordere Propheten* (FAT 69; Tübingen: Mohr Siebeck), 249–58.
- Boman, Thorleif (1954), *Das hebräische Denken im Vergleich mit dem Griechischen* (Göttingen: Vandenhoeck & Ruprecht).
- Bonatz, Dominik (2000), *Das syro-hethitische Grabdenkmal* (Mainz: Von Zabern).
- Bongenaar, Herman (Arminius Cornelius Valentinus Maria) and Ben J. J. Haring (1994), 'Egyptians in Neo-Babylonian Sippar', *JCS* 46: 59–72.
- Bordreuil, Pierre and Pardee Dennis (1990), 'Le papyrus du marzeah', *Semitica* 38: 49–68.
- Borstel, L. s.a. (1884), *De Bijbel, schetsen en tafereelen voor Israëlitische huisgezinnen* (Leiden: A. W. Sijthoff).
- Bosch, Lourens P. van den (2002), *Friedrich Max Müller: A Life Devoted to the Humanities* (*Numen* 94; Leiden: Brill).
- Boyd-Taylor, Cameron (2011), *Reading between the Lines: the Interlinear Paradigm for Septuagint Studies* (BTS 8; Leuven: Peeters).
- Braun, Rainer (1973), *Kohelet und die frühhellenistische Popularphilosophie* (BZAW 130; Berlin: De Gruyter).
- Brenner, Athalya (1999), 'Ruth as a Foreign Worker and the Politics of Exogamy', in Athalya Brenner (ed.), *Feminist Companion to Ruth and Esther* (Sheffield: Sheffield Academic Press), 158–62.
- (2013), 'Ruth: The Art of Memorizing Past Enemies, Ambiguously', in Ehud Ben Zvi and Diana Edelman (eds), *Remembering Biblical Figures in the Late Persian and Early Hellenistic Periods. Social Memory and Imagination* (Oxford: Oxford University Press), 306–10.
- Briant, Pierre (1996), *Histoire de l'Empire perse de Cyrus à Alexandre* (Paris: Fayard).
- Briffard, Colette (2002), 'Gammes sur l'Acte de traduite', *Foi et Vie* 101: 12–18.
- Bright, John (1965), *Jeremiah* (AncB; Garden City, NY: Doubleday).
- Broshi, Magen (1993), 'Judeideh, Tell', in Ephraim Stern (ed.), *The New Encyclopedia of Archaeological Excavations in the Holy Land*, vol. 3 (Jerusalem: The Israel Exploration Society and Carta), 837–8.
- Brown, Cheryl Anne (1992), *No Longer Be Silent: First Century Jewish Portraits of Biblical Women* (Louisville: Westminster/John Knox).
- Brown, John Pairman (1995), *Israel und Hellas* (BZAW 231; Berlin: De Gruyter).
- (2000), *Israel and Hellas. Volume II: Sacred Institutions with Roman Counterparts* (BZAW 276; Berlin: De Gruyter).
- (2001), *Israel and Hellas. Volume III: The Legacy of Iranian Imperialism and the Individual* (BZAW 299; Berlin: De Gruyter).
- (2003), *Ancient Israel and Ancient Greece: Religion, Politics, and Culture* (Minneapolis: Fortress Press).
- Brown, W. (ed.) (2009), *Is Critique Secular? Blasphemy, Injury, and Free Speech* (Townsend Papers in the Humanities, Berkeley: The Townsend Center for the Humanities).
- Brueggemann, Walter (1997), *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis: Fortress Press).
- (1998), *A Commentary on Jeremiah: Exile and Homecoming* (Grand Rapids, MI: Eerdmans).
- Buber, Martin (1950), *Der Glaube der Propheten* (Zürich: Manesse).
- Buitenwerf, Rieuwerd (2003), *Book III of the Sibylline Oracles and its Social Setting: With an Introduction, Translation, and Commentary* (SVTP 17; Leiden: Brill).

- Bunimovitz, Shlomo (1994), 'Socio-political Transformations in the Central Hill Country in the Late Bronze-Iron Age Transition', in Israel Finkelstein and Nadav Na'aman (eds), *From Nomadism to Monarchy: Archaeological and Historical Aspects of Early Israel* (Jerusalem: IES), 179–202.
- Bunimovitz, Shlomo and Zvi Lederman (2009), 'The Archaeology of Border Communities: Renewed Excavations at Tel Beth- Shemesh, Part 1: The Iron Age', *Near Eastern Archaeology* 72: 114–42.
- Burkert, Walter (1991), 'Oriental Symposia: Contrasts and Parallels', in William J. Slater (ed.), *Dining in a Classical Context* (Ann Arbor: University of Michigan), 7–24.
- (2003), *Die Griechen und der Orient: Von Homer bis zu den Magiern* (München: C. H. Beck).
- Busche, Hubertus (1992), 'Religiöse Religionskritik beim frühen Hegel und beim späten Nietzsche', in Mihailo Djurić and Josef Simon (eds), *Nietzsche und Hegel* (Würzburg: Königshausen & Neumann), 90–109.
- Busse, Ulrich (1990), 'Metaphorik in neutestamentlichen Wundergeschichten? Mk 1,21–28; Joh 9,1–41', in Karl Kertelge (ed.), *Metaphorik und Mythos im Neuen Testament* (QD 126; Freiburg: Herder), 110–34.
- Butler, Judith (2009), 'The Sensibility of Critique: Response to Asad and Mahmood', in Talal Assad et al. (eds), *Is Critique Secular? Blasphemy, Injury, and Free Speech* (Townsend Papers in the Humanities; Berkeley: The Townsend Center for the Humanities), 101–36.
- Cagnazzi, Silvana (2001), *Gli esili in Persia* (Documenti e studi. Collana del Dipartimento di Scienze dell'antichità dell'Università di Bari; Sezione storica 29; Bari: Edipuglia).
- Calduch-Benages, Nuria (1999), 'Aromas, Fragancias y Perfumas en el Sirácida', in N. Calduch-Benages and J. Vermeylen (eds), *Treasures of Wisdom. Studies in Ben Sira and the Book of Wisdom* (BETL 143; Louvain: Peeters), 15–30.
- Callot, Olivier (2011), *Les sanctuaires de l'Acropole d'Ougarit: Les temples de Baal et de Dagan* (RSOu XIX; Lyon: Maison de l'Orient et de la Méditerranée).
- Cameron, Averil (2014), *Byzantine Matters* (Princeton, NJ: Princeton University Press).
- Camp, Claudia V. (2015), 'Home of the Mother, Exile of the Father: Gender and Space in the Construction of Biblical Identity', in Bob Becking, Lucien van Liere and Anne-Marie Korte (eds), *Contesting Religious Identities* (Leiden: Brill) (forthcoming).
- Carr, David (2011), *The Formation of the Hebrew Bible: A New Reconstruction* (Oxford: Oxford University Press).
- Carroll, Robert P (1986), *Jeremiah: A Commentary* (OTL; London: SCM).
- (1988), *Jeremiah* (Interpretation; Atlanta, GA: John Knox Press).
- Casadio, Giovanni and Carlo Prandi (eds) (2009), *Le scienze delle religioni nel mondo* (Humanitas 1; Brescia: Morcelliana).
- Cassin, Elena (1968), *La splendeur divine: introduction à l'étude de la mentalité mésopotamienne* (Paris: Mouton & Co.).
- Cataldo, Jeremiah W. (2009), *A Theocratic Yehud? Issues of Government in a Persian Province* (LHBOTS 498; New York: Bloomsbury).
- (2014), *Breaking Monotheism Yehud and the Material Formation of Monotheistic Identity* (2nd edn, LHBOTS, 565; New York: Bloomsbury).
- Chesterman, Andrew (2000), 'A Causal Model for Translation Studies', in Maeve Olohan (ed.), *Intercultural Faultness: Research Models in Translation Studies I – Textual and Cognitive Aspects* (Manchester: St. Jerome), 15–27.
- Clements, Ronald E. (1980), *Isaiah 1–39* (NCB; Grand Rapids: Eerdmans; and London: Marshall, Morgan & Scott).

- Clines, David J. A. (2011), *Job 38–42* (WBC. 18B; Nashville: Thomas Nelson).
- Cogan, Mordechai (2001), 'Sennacherib's Siege of Jerusalem: Once or Twice', *BAR* 27/1: 40–5, 69.
- Cogan, Mordechai and Hayim Tadmor (1988), *II Kings: A New Translation with Introduction and Commentary* (AncB 11; New York: Doubleday).
- (2008), *The Raging Torrent: Historical Inscriptions from Assyria and Babylonia Relating to Ancient Israel* (Carta Handbook; Jerusalem: Carta).
- Collins, John J. (2010), 'Prophecy and History in the Pesharim', in Mladen Popović (ed.), *Authoritative Scriptures in Ancient Judaism* (JSJSup 141; Leiden: Brill), 209–27.
- Cook, Johann and Arie van der Kooij (2012), *Law, Prophets, and Wisdom. On the Provenance of Translators and their Books in the Septuagint Version* (CBET 68; Leuven: Peeters).
- Corley, Jeremy (2002), *Ben Sira's Teaching on Friendship* (BJS 316; Providence: Brown University).
- Cotelle-Michel, Laurence (2004), *Les Sarcophages en Terre Cuite en Égypte et en Nubie de l'époque prédynastique à l'époque romaine* (Dijon: Editions Faton).
- Cramer-Schaap, D. A. (1957), *Bijbelse verhalen voor jonge kinderen* (Amsterdam: Ploegsma).
- Cross, Frank M. (1970), 'The Cave Inscriptions from Khirbet Beit Lei', in James A. Sanders (ed.), *Near Eastern Archaeology in the Twentieth Century* (Fs Nelson Glueck; New York: Doubleday), 296–306.
- (1996), 'A Papyrus Recording a Divine Legal Decision and the Root *rḥq* in Biblical and Near Eastern Legal Usage', in Michael V. Fox et al. (eds), *Texts, Temples, and Traditions: A Tribute to Menahem Haran* (Winona Lake: Eisenbrauns), 311–20.
- Dahood, Mitchell (1971), 'Additional Notes on the *mrzḥ* Text', in Loren R. Fisher (ed.), *The Claremont Ras Shamra Tablets* (Rome: Pontificium Institutum Biblicum), 50–4.
- Dalley, Stephanie (2004), 'Recent Evidence from Assyrian Sources for Judahite History from Uzziah to Manasseh', *JSOT* 28: 387–401.
- (2008), 'Babylon as a Name for Other Cities Including Nineveh', in Robert D. Biggs et al. (eds), *Proceedings of the 51st Rencontre Assyriologique Internationale Held at The Oriental Institute of the University of Chicago, July 18–22, 2005* (Studies in Ancient Oriental Civilization 62; Chicago: The Oriental Institute), 25–33.
- Darby, Erin D. (2014), *Interpreting Judean Pillar Figurines: Gender and Empire in Judean Apotropaic Ritual* (FAT-II 69; Tübingen: Mohr Siebeck).
- Darnell, John Coleman and Richard Jasnow (1993), 'On the Moabite Inscriptions of Ramesses II at Luxor Temple', *JNES* 52: 263–74.
- Delitzsch, Franz (1889), *Commentar über das Buch Jesaja* (BCAT III/1; Leipzig: Dörffling & Franke, 4. Aufl.).
- Delitzsch, Friedrich (1902), *Das Buch Hiob* (Leipzig: J. C. Hinrichs).
- Dell, Katharine J. (2005), 'Does the Song of Songs Have Any Connections to Wisdom?', in Anselm C. Hagedorn (ed.), *Perspectives on the Song of Songs / Perspektiven der Hoheliedauslegung* (BZAW 346; Berlin: De Gruyter), 8–26.
- Deurloo, Karel and Kees van Duin (1996), *Beter dan zeven zonen: De feestrol Ruth als messiaanse verwijzing* (Baarn: ten Have).
- Deutsch, Robert (2002), 'Lasting Impressions: New Bullae Reveal Egyptian-Style Emblems on Judah's Royal Seals', *BAR* 28/4: 42–51, 60–1.
- (2003a), *Biblical Period Hebrew Bullae: The Josef Chaim Kaufman Collection* (Tel Aviv: Archaeological Center Publications).

- (2003b), 'A Hoard of Fifty Hebrew Clay Bullae from the Time of Hezekiah', in Robert Deutsch (ed.), *Sholomo: Studies in Epigraphy, Iconography, History and Archaeology* (Fs S. Moussaieff; Tel Aviv: Archaeological Center Publications), 45–98.
- (2004), 'Two Personal Hebrew Seals', in Michael Heltzer and Meir Malul (eds), תשורות לאבישור *Studies in the Bible and the Ancient Near East, in Hebrew and Semitic Languages* (Fs Y. Avishur; Tel Aviv: Archaeological Center Publications), 25\*–28\*.
- Deutsch, Robert and André Lemaire (2000), *Biblical Period Personal Seals in the Shlomo Moussaieff Collection* (Tel Aviv: Archaeological Center Publications).
- Dever, William G. (1990), 'Archaeology and Israelite Origins: Review Article', *BASOR* 279: 89–95.
- Dhorme, Edouard (1984), *A Commentary on the Book of Job* (Nashville: Thomas Nelson Publishers; French original: 1926).
- Di Lella, Alexander A. (1966), *The Hebrew Text of Sirach: A Text-Critical and Historical Study* (Studies in Classical Literature 1; The Hague: Mouton).
- Dietrich, Manfred and Oswald Loretz (1981), 'Die Inschrift der Statue des Königs Idrimi von Alalah', *UF* 13: 201–69.
- (1982), 'Der Vertrag eines *mrzh*-Klubs in Ugarit: Zum Verständnis von KTU 3.9', *UF* 14: 71–6.
- (2005), 'Vier graphische Besonderheiten im Marziḥu-Text KTU 3.9', *UF* 37: 221–26.
- (2005), "'Weißen" ('ly Š) von *pgr*, Ochsen und Gegenständen in KTU 6.13, 6.14 und 6.62', *UF* 37: 227–39.
- Dietrich, Walter (1992), *David, Saul und die Propheten: Das Verhältnis von Religion und Politik nach den prophetischen Überlieferungen vom frühesten Königtum in Israel*, 2nd edn. (BWANT 122; Stuttgart: Kohlhammer).
- (1997), *Die frühe Königszeit in Israel: 10. Jahrhundert v. Chr.* (Biblische Enzyklopädie 3; Stuttgart: Kohlhammer).
- (2011), *Samuel. Teilband 1. 1Sam 1–12* (BKAT 8/1; Neukirchen-Vluyn: Neukirchener).
- (2012–14), *Samuel. Teilband 2. Lieferungen 1–7* (BKAT 8/2; Neukirchen-Vluyn: Neukirchener Verlag).
- Dijkstra, Jan, Meindert Dijkstra and Karel J. H. Vriezen (2009), *Tall Zar'a in Jordan: Report on the sondage at Tall Zar'a 2001–2002 (Gadara Region Project: Tall Zira'a)* (BAR Int. Ser. 1980; Oxford: Archaeopress).
- Dijkstra, Meindert (2009), 'A Chief of the Bowmen, Overseer of the Foreign Lands at Serabit el-Khadim (Sinai 300+297) and the "Dwelling of Sesu" (Tell el-Borg)', *Ägypten und Levante* 19: 121–25.
- (2011), 'Origins of Israel between History and Ideology', in Bob Becking and Lester L. Grabbe (eds), *Between Evidence and Ideology. Essays on the History of Ancient Israel Read at the Joint Meeting of the Society for Old Testament Study and the Oud-Testamentisch Werkgezelschap Lincoln, July 2009* (OTS 59; Leiden: Brill), 41–82.
- Dijkstra, Meindert and Karel J. H. Vriezen (2014), 'The Assyrian Province of Gilead and the "Myth of the Empty Land"', in Eveline J. van der Steen et al. (eds), *Exploring the Narrative. Jerusalem and Jordan in the Bronze and Iron Ages* (Fs Margreet Steiner) (LHBOTS 583; London: Bloomsbury), 3–22.
- Dobbs-Allsopp, Frederick William et al. (2005), *Hebrew Inscriptions: Texts from the Biblical Period of the Monarchy with Concordance* (New Haven: Yale University Press).
- Dogniez, Cécile (2005), 'Aggée et ses suppléments (TM et LXX) ou le développement littéraire d'un livre biblique', in Jan Joosten and Philippe le Moigne (eds), *L'Apport de la Septante aux études sur l'Antiquité* (Lectio Divina 203; Paris: Editions du Cerf), 197–218.

- Donner, Herbert (1984), *Geschichte des Volkes Israel and seine Nachbarn in Grundzügen* (ATD Ergänzungsreihe 4/1; Göttingen: Vandenhoeck & Ruprecht).
- Dorsey, David A. (1991), *The Roads and Highways of Ancient Israel* (The ASOR Library of Biblical and Near Eastern Archaeology; Baltimore: John Hopkins University).
- Dothan, Moshe (ed.) (1971), *Ashdod II–III: The Second and Third Seasons of Excavations 1963, 1965, Soundings in 1967* (‘Atiqot, English Series 9/10, 2 vols; Jerusalem: The Israel Exploration Society).
- Dozeman, Thomas B. (2009), *Commentary on Exodus* (Eerdmans Critical Commentary; Grand Rapids, MI: William B. Eerdmans).
- Du Rand, Jan A. (1991), ‘A Syntactical and Narratological Reading of John 10 in Coherence with Chapter 9’, in Johannes Beutler and Robert T. Fortna (eds), *The Shepherd Discourse of John 10 and its Context* (SNTSMS 67; Cambridge: Cambridge University Press), 94–115, 161–3.
- Duhm, Bernhard (1901), *Das Buch Jeremia* (KHCAT; Tübingen: Mohr).
- Dussaud, René (1935), ‘Deux stèles de Ras Shamra portant une dédicace au dieu Dagon’, *Syria* 16: 177–80.
- Ebach, Jürgen (1995), ‘Fremde in Moab – Fremde aus Moab’, in Jürgen Ebach and Richard Faber (eds), *Bibel und Literatur* (München: Fink), 277–304.
- Eberharter, Andreas (1911), *Der Kanon des Alten Testaments zur Zeit des Ben Sira* (ATAbh 3/3; Münster: Aschendorff).
- Edel, Elmar (1978), ‘Amasis und Nebukadrezar II’, *Göttinger Miscellen: Beiträge zur ägyptischen Diskussion* 29: 13–20.
- (1980), *Neue Deutungen keilschriftlicher Umschreibungen ägyptischer Wörter und Personennamen* (DÖAW.PH, Sitzungsberichte 375; Wien: Österreichische Akademie der Wissenschaften).
- Eggler, Jürg and Othmar Keel (2006), *Corpus der Siegel-Amulette aus Jordanien vom Neolithikum bis zur Perserzeit* (OBO Series Archeologica 25; Fribourg, Göttingen: Academic Press Fribourg, Vandenhoeck & Ruprecht).
- Ehrlich, Arnold B. (1912), *Randglossen zur hebräischen Bibel: textkritisches, sprachliches und sachliches, 4: Jesaja, Jeremia* (Leipzig: Hinrich).
- Eissfeldt, Otto (1964), *Einleitung in das Alte Testament unter Einschluss der Apokryphen und Pseudepigraphen sowie der apokryphen- und pseudepigraphenartigen Qumran-Schriften: Entstehungsgeschichte des Alten Testaments* (Tübingen: Mohr).
- (1966), ‘Etymologische und archäologische Erklärung alttestamentlicher Wörter’, *Oriens Antiquus* 5: 165–76.
- (1969), ‘Kultvereine in Ugarit’, in C. F. A. Schaeffer (ed.), *Ugaritica VI* (MRS 17; Paris: Imprimerie Nationale and Librairie Orientaliste Paul Geuthner), 187–95.
- Ellis, Teresa Ann (2013), *Gender in the Book of Ben Sira: Divine Wisdom, Erotic Poetry, and the Garden of Eden* (BZAW 453; Berlin).
- Emerton, John A. (2006), ‘The Kingdoms of Judah and Israel and Ancient Hebrew History Writing’, in Steven E. Fassberg and Avi Hurvitz (eds), *Biblical Hebrew in its Northwest Semitic Setting* (Jerusalem: Hebrew University Magnes Press), 33–49.
- Engler, Steven and Michael Stausberg (eds) (2011), ‘Crisis and Creativity: Opportunities and Threats in the Global Study of Religion’, *Religion* 41/2: 127–43.
- Erman, Adolf and Herman Grapow (1926–63), *Wörterbuch der Aegyptischen Sprache* (7 vols; Leipzig: Hinrichs).
- Evans, James. A. (2008), *Daily life in the Hellenistic Age: from Alexander to Cleopatra* (Westport: Greenwood Press).

- Eykman, Karel (1976), *Woord voor Woord. Kinderbijbel: Het Oude Testament* (Wageningen: Zomer & Keuning).
- Fabry, Hainz-Josef (1998), 'מרזח *marzēah*', in G. Johannes Botterweck, Helmer Ringgren and Heinz-Josef Fabry (eds), *Theological Dictionary of the Old Testament IX* (Grand Rapids, MI and Cambridge: William B. Eerdmans), 10–15.
- Fales, Mario F. (2001), *L'impero assiro: Storia e amministrazione (IX–VII secolo a.C.)* (Rome/Bari: Laterza).
- Fantalkin, Alexander and Oren Tal (2012), 'The Canonization of the Pentateuch: When and Why?', *Zeitschrift für die alttestamentliche Wissenschaft* 124: 1–18 and 201–12.
- Farber, Walter (1981), 'Zur älteren akkadischen Beschwörungsliteratur', *ZA* 71: 51–72.
- (1989), *Schlaf, Kindchen, Schlaf! Mesopotamische Baby-Beschwörungen und Rituale* (Winona Lake: Eisenbrauns, 1989).
- Faust, Avraham (2008), 'Settlement and Demography in Seventh-Century Judah and the Extent and Intensity of Sennacherib's Campaign', *PEQ* 140: 168–94.
- Feddersen, Jacob Frederik (1817), *Leerzame verhalen uit de bijbelsche geschiedenissen, voor kinderen*, 3rd edn (Amsterdam: Willem van Vliet).
- Feldman, Louis H. (1998), *Josephus's Interpretation of the Bible* (Berkeley: University of California Press).
- Fenton, Terry L. (1977), 'The Claremont "mrzh" Tablet: Its Text and Meaning', *UF* 9: 71–6.
- Fink, Amir Sumaka'i (2007), 'Where was the Statue of Idrimi Actually Found? The Later Temples of Tell Atchana (Alalakh) Revisited', *UF* 39: 161–245.
- Finkelberg, Margalit (2012), 'Canonising and Decanonising Homer: Reception of the Homeric Poems in Antiquity and Modernity', in Maren R. Niehoff (ed.), *Homer and the Bible in the Eyes of Ancient Interpreters* (Leiden: Brill).
- Finkelstein, Israel (1988), *The Archaeology of Israelite Settlement* (Jerusalem: IES).
- (1996), 'Ethnicity and Origin of the Iron I Settlers in the Highlands of Canaan: Can the Real Israel Stand Up?', *BA* 59: 198–212.
- (1998), 'The Rise of Early Israel: Archaeology and Long-Term History', in Shmuel Ahituv and Eliezer D. Oren (eds), *The Origin of Early Israel – Current Debate* (Beer-Sheva 7; Beer-Sheva: Beer Shevah University).
- Finkelstein, Israel and Avi Perevolotsky (1990), 'Processes of Sedentarization and Nomadization in the History of Sinai and the Negev', *BASOR* 279: 67–86.
- Finkelstein, Israel and Neil Asher Silberman (2006), 'Temple and Dynasty: Hezekiah, the Remaking of Judah and the Rise of the Pan-Israelite Ideology', *JSOT* 30: 259–85.
- Finkelstein, Israel, Ido Koch and Oded Lipschits (2011), 'The Biblical Gilead', *UF* 43: 131–59.
- Fischer, Georg (2005), *Jeremia 26–52* (HThK.AT; Freiburg: Herder).
- Fischer, Irmtraud (2001), *Rut: Übersetzt und ausgelegt* (HThK.AT; Freiburg: Herder).
- Fischer, Peter M. and Teresa Bürge (2013), 'Cultural Influences of the Sea Peoples in Transjordan. The Early Iron Age at Tell Abu Haraz', *ZDPV* 129: 132–70.
- Fisher, Michael H. (1991), *Indirect Rule in India: Residents and the Residency System 1764–1858* (Delhi: Oxford University Press).
- Foucault, Michel (1984), 'Des espaces autres', reprinted in *Dits et Écrits II 1976–1988* (Paris: Gallimard, 2001), 1571–81.
- Fox, Michael V. (1989), *Qohelet and His Contradictions* (JSOTSup 71/BLS 18; Sheffield: Sheffield Academic Press).
- (2004), *Ecclesiastes* (The JPS Bible Commentary; Philadelphia: Jewish Publication Society).
- Franke, John R. (2005), *Joshua, Judges, Ruth, 1–2 Samuel* (Ancient Christian Commentary on Scripture: Old Testament 4; Downers Grove: Intervarsity Press).

- Franken, Hendricus Jacobus (1989), 'Deir 'Alla (Tell)', in D. Homès-Fredericq and J. B. Hennessy (eds), *The Archaeology of Jordan. II.1 Field Reports: Surveys and Sites A-K* (Louvain: Peeters), 201–5.
- Franken, Hendricus Jacobus and Jan Kalsbeek (1969), *Excavations at Tell Deir 'Alla I* (Leiden: Brill).
- (1992), *Excavations at Tell Deir 'Alla: The Late Bronze Sanctuary* (Louvain: Peeters).
- Franklin, Norma (2003), 'The Tombs of the Kings of Israel. Two Recently Identified 9th-Century Tombs from Omride Samaria', *ZDPV* 119: 1–11.
- (2007a), 'Lost Tombs of the Israelite Kings', *BAR* 33/4: 26–35.
- (2007b), 'Response to David Ussishkin', *BASOR* 348: 71–3.
- Fretheim, Terence (2002), *Jeremiah* (Smyth & Helwys Bible Commentary; Macon, GA: Smyth & Helwys).
- Frevel, Christian (1992), *Das Buch Rut* (Neue Stuttgarter Kommentar Altes Testament; Stuttgart: Katholisches Bibelwerk).
- Fried, Lisbeth S. (2001), "'You Shall Appoint Judges": Ezra's Mission and the Rescript of Artaxerxes', in James W. Watts (ed.), *Persia and Torah: The Theory of Imperial Authorization of the Pentateuch* (SBLSS 17; Atlanta: Society of Biblical Literature), 63–89.
- Friedman, Richard Elliott (1979–80), 'The *mrzḥ* Tablet from Ugarit', *Maarav* 2: 187–206.
- Friedrich, Johannes (1930), 'Die hethitischen Bruchstücke des Gilgamesh-Epos', *ZA* 39: 1–82.
- Fritz, Volkmar (1971), 'Erwägungen zu dem spätbronzezeitlichen Quadratbau bei Amman', *ZDPV* 87: 140–52.
- (1987), 'Conquest and Settlement. The Early Iron Age in Palestine', *BA* 50: 84–99.
- (1995), *The City in Ancient Israel* (Sheffield: Sheffield Academic Press).
- Fritz, Volkmar and Aharon Kempinski (1983), *Ergebnisse der Ausgrabungen auf der Hirbet el-Msas (Tel Masos) 1972–1975* (ADPV; Wiesbaden: Harrasowitz).
- Prolov, Sergei and Allen Wright (2011), 'Homeric and Ancient Near Eastern: Intertextuality in 1 Samuel 17', *JBL* 130: 451–71.
- Fuchs, Avraham (1998), *Die Annalen des Jahres 711 v. Chr. nach Prismenfragmenten aus Ninive und Assur* (SAAS 8; Helsinki: University of Helsinki).
- Gadot, Yuval (2010), 'The Late Bronze Egyptian Estate at Apeq', *Tel Aviv* 37: 48–66.
- Gallagher, William R. (1999), *Sennacherib's Campaign to Judah: New Studies* (SHCANE 18; Leiden: Brill).
- Galling, Kurt (1959), 'Erwägungen zum Stelenheiligtum von Hazor', *ZDPV* 75: 1–13.
- Gasser, Johann Konrad (1904), *Die Bedeutung der Sprüche Jesu ben Sira für die Datierung des althebräischen Spruchbuches* (BFCT 8/2–3; Gütersloh: Bertelsmann).
- Geiger, Michaela (2010), *Gottesräume: Die literarische und theologische Konzeption von Raum im Deuteronomium* (BWANT 183; Stuttgart: Kohlhammer).
- Gerleman, Gillis (1965), *Ruth. Das Hohelied* (BKAT 18; Neukirchen: Neukirchener Verlag).
- Gertz, Jan Christian (2000), *Tradition und Redaktion in der Exoduserzählung: Untersuchungen zur Endredaktion des Pentateuch* (FRLANT 186; Göttingen: Vandenhoeck & Ruprecht).
- Geva, Hillel (2003), 'Western Jerusalem at the End of the First Temple Period in Light of the Excavations in the Jewish Quarter', in Vaughn and Killebrew 2003: 183–208.
- Gibson, Shimon (2001), 'Agricultural Terraces and Settlement Expansion in the Highlands of Early Iron Age Palestine: Is There Any Correlation between the Two?', in Amihai Mazar (ed.), *Studies in Archaeology of the Iron Age in Israel and Jordan* (JSOTSup 331; Sheffield: Sheffield Academic Press), 113–46.

- (2012), 'A New Dating Scheme for the Water System and Fortifications at Gibeon/el-Jib', paper presented in the Program Unit 'Archaeology' at the EABS-SBL conference in Amsterdam, July 2012.
- Giesebrecht, Friedrich (1907), *Das Buch Jeremia übersetzt und erklärt*, 2nd edn (HKAT; Göttingen: Vandenhoeck & Ruprecht) (second printing).
- Gilbert-Peretz, Diana (1996), 'Ceramic figurines', in Donald T. Ariel and Alon de Groot (eds), *Excavations at the City of David 1978–1985. Volume IV: Various Reports* (Qedem 35; Jerusalem: Hebrew University), 29–134 (including appendices contributed by others).
- Gilmour, Garth and Kenneth A. Kitchen (2012), 'Pharaoh Sety II and Egyptian Political Relations with Canaan at the end of the Late Bronze Age', *IEJ* 62: 1–21.
- Ginsberg, H. L. (1969), 'Job the Patient and Job the Impatient', in *Congress Volume Rome 1968* (VTSup 17; Leiden: Brill), 88–111.
- Glassner, Jean-Jacques (2004), *Mesopotamian Chronicles* (Published in French 1993, B. R. Foster (ed.). Writings from the Ancient World 19; Atlanta, GA; Society of Biblical Literature).
- Glenny, W. Edward (2009), *Finding Meaning in the Text. Translation Technique and Theology in the Septuagint of Amos* (VTSup 126; Leiden: Brill).
- Glover, Neil (2009), 'Your People, My People: An Exploration of Ethnicity in Ruth', *JSOT* 33: 293–313.
- Glueck, Nelson (1939), *Explorations in Eastern Palestine III* (Annual of the American Schools of Oriental Research XVIII–XIX, 1937–9; New Haven: ASOR).
- (1951), *Explorations in Eastern Palestine IV* (Annual of the American Schools of Oriental Research XXV–XXVIII, 1951; New Haven: ASOR).
- Gnuse, Robert (2008), 'Abducted Wives: A Hellenistic Narrative in Judges 21?', *SJOT* 22: 228–40.
- Gollwitzer, Helmut (1972), *Krummes Holz – aufrechter Gang: Zur Frage nach dem Sinn des Lebens*, 5th edn (München: Chr. Kaiser).
- Gordis, Robert (1951), *Kohleth – The Man and His World* (Texts and Studies of the Jewish Theological Seminary of America 19; New York: Jewish Theological Seminary).
- Gordon, Cyrus H. (1955), 'Homer and Bible: The Origin and Character of East Mediterranean Literature', *HUCA* 26: 43–108.
- Gordon, Lyndall (1998), *T.S. Eliot: An Imperfect Life* (New York and London: W. W. Norton).
- Görg, Manfred (1989), *Beiträge zur Zeitgeschichte der Anfänge Israels* (Ägypten und Altes Testament 2; Wiesbaden: Harrasowitz).
- Gow, Murray D. (1992), *The Book of Ruth: Its Structure, Theme and Purpose* (Leicester: Apollos).
- Grabbe, Lester L. (1992), *Judaism from Cyrus to Hadrian: Vol. I: Persian and Greek Periods; Vol. II: Roman Period* (Minneapolis: Fortress Press).
- (1998), *Ezra and Nehemiah* (Readings; London: Routledge).
- (2000), *Judaic Religion in the Second Temple Period: Belief and Practice from the Exile to Yavneh* (London and New York: Routledge).
- (2002), 'The Hellenistic City of Jerusalem', in John R. Bartlett (ed.), *Jews in the Hellenistic and Roman Cities* (London: Routledge), 6–21.
- (2004), *A History of the Jews and Judaism in the Second Temple Period 1: Yehud: A History of the Persian Province of Judah* (Library of Second Temple Studies 47; London and New York: T & T Clark International).
- (2005), A review of Moorey's Schweich Lecture, published as Moorey, *Idols of the People* (2003) in *JSOT* 29: 28.



- (2006), ‘The “Persian Documents” in the Book of Ezra: Are They Authentic?’, in Oded Lipschits and Manfred Oeming (eds), *Judah and the Judeans in the Persian Period* (Winona Lake, IN: Eisenbrauns), 531–70.
- (2013) ‘Elephantine and the Torah’, in Alejandro F. Botta (ed.), *In the Shadow of Bezalel: Aramaic, Biblical, and Ancient Near Eastern Studies in Honor of Bezalel Porten* (Culture and History of the Ancient Near East 60; Leiden and Boston: Brill), 125–35.
- (2014), ‘Religious and Cultural Boundaries from the Neo-Babylonian to the Early Greek Period: A Context for Iconographic Interpretation’, in Christian Frevel, Katharina Pyschny and Izak Cornelius (eds), *A ‘Religious Revolution’ in Yehûd? The Material Culture of the Persian Period as a Test Case* (OBO 267; Fribourg: Academic Press; Göttingen: Vandenhoeck & Ruprecht), 23–42.
- Grabbe, Lester L. (ed.) (2001), *Did Moses Speak Attic? Jewish Historiography and Scripture in the Hellenistic Period* (Sheffield: Sheffield Academic Press).
- Grandia, Bram (2005), ‘Een verhaal over een migrerende vrouw die weduwe en vreemdelinge wordt’, in *Met Ruth op weg: Overwegingen over migratie, terugkeer en integratie* (OIKOS; Den Haag: Justitia & Pax), 9–12.
- Gray, G. Buchanan (1912), *A Critical and Exegetical Commentary on the Book of Isaiah I-XXVII* (ICC; Edinburgh: T & T Clark).
- Grayson, A. Kirk (2000), *Assyrian and Babylonian Chronicles* (First published 1975 in the series Texts from Cuneiform Sources 5; Reprinted Winona Lake, IN: Eisenbrauns).
- Grayson, A. Kirk and Jamie Novotny (2012), *The Royal Inscriptions of Sennacherib, King of Assyria (704–681 BC)*, Part 1 (RINAP 3/1; Winona Lake: Eisenbrauns).
- (2014), *The Royal Inscriptions of Sennacherib, King of Assyria (704–681 BC)*, Part 2 (RINAP 3/2; Winona Lake: Eisenbrauns).
- Grätz, Sebastian (2004), *Das Edikt des Artaxerxes: Eine Untersuchung zum religionspolitischen und historischen Umfeld von Esra 7,12–26* (BZAW 337; Berlin: De Gruyter).
- Green, John D. M. (2009), ‘Forces of Transformation in Death: The Cemetery at Tell es-Sa’idiyeh, Jordan’, in Christoph Bachhuber and R. Gareth Roberts (eds), *Forces of Transformation: The End of the Bronze Age in the Mediterranean. Proceedings of an International Symposium Held at St. John’s College, University of Oxford, 25–6 March 2006* (British Association for Near Eastern Archaeology Publication Series Vol.1; Oxford: Oxbow Books), 89–91.
- (2011), ‘The Jordan Valley: The Cemetery at Tell es-Sa’idiyeh, Jordan’, in Mario Martin (ed.), *Egyptian-Type Pottery in the Late Bronze Age Southern Levant, Part III. The Egyptian Assemblages at the Various Sites* (Wien: Verlag des Österreichischen Akademie der Wissenschaften), 162–74.
- Greenfield, Jonas C. (1974), ‘The Marzeah as a Social Institution’, *Acta Antiqua Academiae Scientiarum Hungaricae* 22: 451–5.
- Greer, Jonathan S. (2007), ‘A Marzeah and a Mizraq: A Prophet’s Mêlée with Religious Diversity in Amos 6.4–7’, *JSOT* 32: 243–62.
- Grimal, Nicolas (1995), *A History of Ancient Egypt* (trans. Ian Shaw; published in French 1988; Oxford: Blackwell).
- Gröndahl, Frauke (1967), *Die Personennamen der Texte aus Ugarit* (Studia Pohl 1; Rome: Päpstliches Bibelinstitut).
- Groot, Alon de and Hannah Bernick-Greenberg (2012), *Excavations at the City of David, Volume 7A: Area E: Stratigraphy and Architecture (text)* (Qedem 53; Jerusalem: Hebrew University).
- Groß, Walter (2009), *Richter* (HThK.AT; Freiburg im Breisgau: Herder).

- Guillaume, Philippe (2008), 'Jerusalem 722–705 BCE: No Flood of Israelite Refugees', *SJOT* 22: 195–211.
- Gunkel, Hermann (1924), 'Der Micha-Schluß: Zur Einführung in die literaturgeschichtliche Arbeit am Alten Testament', *Zeitschrift für Semitistik* 2: 145–78.
- Gunneweg, Antonius H. J. (1985), *Esra* (KAT 19.1; Gütersloh: Mohn).
- Haas, Volkert (1994), *Geschichte der hethitischen Religion* (HdO I/15; Leiden: Brill).
- Hagstrom, David G. (1988), *The Coherence of the Book of Micah: A Literary Analysis* (SBLDS 89; Atlanta: Scholars Press).
- Hallo, William W. (ed.) (2000), *The Context of Scripture, Vol. 2: Monumental Inscriptions from the Biblical World* (Leiden: Brill).
- Hartenstein, Friedhelm (2004), 'JHWH und der "Schreckensglanz" Assurs (Jesaja 8,6–8): Traditions- und religionsgeschichtliche Beobachtungen zur "Denkschrift" Jesaja 6–8', in Friedhelm Hartenstein, Jutta Krispenz and Aaron Scharf (eds), *Schriftprophetie: Festschrift für Jörg Jeremias zum 65. Geburtstag* (Neukirchen-Vluyn: Neukirchener Verlag, 2004), 83–102, repr. in Friedhelm Hartenstein, *Das Archiv des verborgenen Gottes: Studien zur Unheilsprophetie Jesajas und zur Zionstheologie der Psalmen in assyrischer Zeit* (BThS 74; Neukirchen-Vluyn: Neukirchener Verlag, 2011), 1–30.
- Hausmann, Jutta (2005), *Ruth: Miteinander auf dem Weg* (Biblische Gestalten 11; Leipzig: Evangelische Verlagsanstalt).
- Hemel, Ernst van den (2014), '(Pro)claiming Tradition: The "Judeo-Christian" Roots of Dutch Society and the Rise of Conservative Nationalism', in Rosi Braidotti et al. (eds), *Transformations of Religion and the Public Sphere: Postsecular Publics* (London: Palgrave MacMillan), 53–76.
- Hempel, J. (1960), 'Die Lichtsymbolik im Alten Testament', *Studium Generale* 13: 352–68.
- Hermisson, Hans-Jürgen (1998), *Studien zu Prophetie und Weisheit: Gesammelte Aufsätze* (FAT 23; Tübingen: Mohr Siebeck).
- Herr, Larry G. (1983), 'The Amman Airport Structure and the Geopolitics of Ancient Transjordan', *BA* 46: 223–30.
- (2009), 'Jordan in the Iron Age Period', *Studies in the History and Archaeology of Jordan* 10: 549–61.
- Herr, Larry G. and Douglas R. Clark (2009), 'From the Stone Age to the Middle Ages in Jordan. Digging up Tall al-'Umayri', *Near Eastern Archaeology* 72: 68–97.
- Herr, Larry G. and Muhammad Najjar (2001), 'The Iron Age', in MacDonald et al., 323–45.
- Herring, Stephen L. (2013), *Divine Substitution: Humanity as the Manifestation of Deity in the Hebrew Bible and the Ancient Near East* (FRLANT 247; Göttingen: Vandenhoeck & Ruprecht).
- Hertzberg, Hans Wilhelm (1965), *Die Samuelbücher* (ATD 10; Göttingen: Vandenhoeck & Ruprecht).
- Herzog, Ze'ev (1994), 'The Valley of Beer-Sheva: From Nomadism to Monarchy', in Israel Finkelstein and Nadav Na'aman, *From Nomadism to Monarchy: Archaeological and Historical Aspects of Early Israel* (Jerusalem: Yad Izhak Ben-Zvi), 122–49.
- Hibbard, J. Todd (2006), *Intertextuality in Isaiah 24–27. The Reuse and Evocation of Earlier Texts and Traditions* (FAT II/16; Tübingen: Mohr Siebeck).
- Hicks-Keeton, Jill (2013), 'Already/Not Yet: Eschatological Tension in the Book of Tobit', *JBL* 132: 97–117.
- Hoch, James E. (1994), *Semitic Words in Egyptian Texts of the New Kingdom and Third Intermediate Period* (Princeton, NJ: Princeton University Press).

- Hoffmeier, James K. (2003), 'Egypt's Role in the Events of 701 B.C. in Jerusalem', in Vaughn and Killebrew, 219–34.
- Holy Bible, The* (1952), *Revised Standard Version Containing the Old and New Testaments* (Toronto: Thomas Nelson & Sons).
- Homès-Fredericq, Denyse (2000), 'Excavating the First Pillar House at Lehun (Jordan)', in Lawrence A. Stager, Joseph A. Greene and Michael D. Coogan (eds), *The Archaeology of Jordan and Beyond: Essays in Honor of James A. Sauer* (Winona Lake: Eisenbrauns), 180–95.
- Honig, Bonnie (1999), 'Ruth, the Model Emigrée: Mourning and the Symbolic Politics of Immigration', in Athalya Brenner (ed.), *A Feminist Companion to Ruth and Esther* (Sheffield: Sheffield Academic Press), 50–74.
- Hornung, E. (1965), 'Licht und Finsternis in der Vorstellungswelt Altägyptens', *Studium Generale* 18: 73–83.
- Houston, Walter (2004), 'Was There a Social Crisis in the Eighth Century?', in John Day (ed.), *In Search of Pre-Exilic Israel: Proceedings of the Oxford Old Testament Seminar* (JSOTSup 406; London: T & T Clark), 130–49.
- Houten, Ulbe van s.a. (1959), *De heilige geschiedenis: Vol. 1: Het Oude Testament* (Oorspronkelijke titel: *De Hillige Histoarje*. Uit het Fries vertaald door Arjen Miedema; Franeker: Wever).
- Houtman, Cornelis (1998a), *Een wellustige en valse vrouw? Over een intrigerende 'affaire' in Schrift en uitleg* (Kampen: Kok).
- (1998b), 'Wer kann Sünden vergeben außer Gott allein? Über menschliche Vergebung im Alten Testament', *Biblische Notizen* 95: 33–44.
- (2003), 'Theodicy in the Pentateuch', in Antti Laato and Johannes C. de Moor (eds), *Theodicy in the World of the Bible* (Leiden: Brill), 151–82.
- (2006), *De Schrift wordt geschreven: Op zoek naar een christelijke hermeneutiek van het Oude Testament* (Zoetermeer: Meinema).
- (2010), *Bijbelse geschiedenis herverteld: Woord en beeld – Vraag en antwoord* (Heerenveen: Groen).
- (2011), 'Drie negentiende-eeuwse kinderbijbels "uitgelicht"', *Met Andere Woorden* 11/1: 14–23.
- (2013), 'Naar protestants voorbeeld: Leerstof over de bijbelse geschiedenis uit het tijdperk van de joodse emancipatie', *Kerk en Theologie* 64: 162–83.
- Hubbard Jr., Robert L. (1988), *The Book of Ruth* (NICOT; Grand Rapids: Eerdmans).
- Hulster, Izaak J. de (2012), 'Figurines from Persian Period Jerusalem?', *ZAW* 124: 73–88.
- (forthcoming), *Figurines in Achaemenid Period Yehud: Jerusalem's History of Religion and the Issue of Monotheism* (working title).
- Hunt, Steven A., D. Francois Tolmie and Ruben Zimmermann (eds) (2013), *Character Studies in the Fourth Gospel: Narrative Approaches to Seventy Figures in John* (WUNT 314; Tübingen: Mohr Siebeck).
- Ibrahim, Moawiyah M. (1972), 'Archaeological Excavations at Sahab, 1972', *ADAJ* 17: 23–36, 117–22.
- (1987), 'Sahab and its Foreign Relations', *Studies in the History and Archaeology of Jordan* 3: 73–81.
- Inowlocki, Sabrina (2011), 'Eusebius' Construction of a Christian Culture in an Apologetic Context: Reading the Praeparatio evangelica as a Library', in Sabrina Inowlocki and Claudio Zamagni (eds), *Reconsidering Eusebius: Collected Papers on Literary, Historical, and Theological Issues* (Supplements to Vigiliae Christianae 107; Leiden: Brill).

- Issar, Arie S. and Mattanyah Zohar (2004), *Climate Change: Environment and Civilization in the Middle East* (Berlin: Springer).
- Jacobs, Mignon R. (2001), *The Conceptual Coherence of the Book of Micah* (JSOTSup 322; Sheffield: Sheffield Academic Press).
- Jacobsen, Thorkild (1976), *The Treasures of Darkness: History of Mesopotamian Religion* (New Haven: Yale University).
- (1987), ‘The Graven Image’, in Patrick D. Miller Jr. et al. (eds), *Ancient Israelite Religion* (Philadelphia: Fortress), 15–32.
- Jacquet, Antoine (2002), ‘LUGAL-MEŠ et MALIKUM. Nouvel examen du kispum à Mari’, in Dominique Charpin and Jean-Marie Durand (eds), *Florilegium Marianum 6: Recueil d'études à la mémoire d'André Parrot* (Mémoires de NABU 7; Paris: SEPOA), 51–68.
- James, Thomas G. H. (2000), ‘Egypt: The Twenty-Fifth and Twenty-Sixth Dynasties’, in John Boardman et al. (eds), *The Assyrian and Babylonian Empires and other States of the Near East, from the Eight to the Sixth Centuries B.C.*, 2nd edn (The Cambridge Ancient History 3/2; Cambridge: Cambridge University Press), 677–747.
- Janowski, Bernd (2004), ‘Die lebendige Statue Gottes: Zur Anthropologie der priesterlichen Urgeschichte’, in Markus Witte (ed.), *Gott und Mensch im Dialog: Festschrift für Otto Kaiser zum 80. Geburtstag* (BZAW 345; Berlin and New York: De Gruyter), 183–214.
- Janssen, Kolet (2004), *Het grote avontuur van God en mens: Kinderbijbel met meer dan 150 verhalen* (Leuven: Davidsfonds; Kampen: Kok).
- Jepsen, Alfred (1937), ‘Das Buch Ruth’, *Theologische Studien und Kritiken* 108: 416–28.
- Jeremias, Jörg (1977), *Theophanie: Die Geschichte einer alttestamentlichen Gattung*, 2nd edn (WMANT 10; Neukirchen-Vluyn: Neukirchener Verlag).
- (2007), *Die Propheten Joel, Obadja, Jona, Micha* (ATD 24/3; Göttingen: Vandenhoeck & Ruprecht).
- Ji, Chang-Ho C. (1995), ‘Iron Age I in Central and Northern Transjordan: An Interim Summary of Archaeological Data’, *PEQ* 127: 122–40.
- Joannès, Francis (2004), *The Age of Empires: Mesopotamia in the First Millennium BC* (trans. Antonia Nevill from French; Edinburgh: Edinburgh University Press).
- Joannès, Francis and André Lemaire (1996), ‘Trois tablettes cunéiformes à onomastique ouest-sémitique (collection Sh. Moussaieff)’, *Transeuphratène* 17: 17–34.
- Jones, Douglas (1992), *Jeremiah* (NCB; Grand Rapids, MI: Eerdmans).
- Jong, Matthijs J. de (2007), *Isaiah among the Ancient Near Eastern Prophets: A Comparative Study of the Earliest Stages of the Isaiah Tradition and the Neo-Assyrian Prophecies* (VTSup 117; Leiden: Brill).
- (2012), ‘The Fallacy of “True and False” in Prophecy Illustrated by Jer 28:8–9’, *JHS* 12: Article 10.
- Joosten, Jan (2014), ‘Hebrew Thought and Greek Thought in the Septuagint Fifty Years after Barr’s Semantics’, in Richard A. Taylor and Craig E. Morrison (eds), *Reflections on Lexicography: Explorations in Ancient Syriac, Hebrew, and Greek Sources* (Perspectives on Linguistics and Ancient Languages 4; Piscataway: Gorgias Press), 149–157.
- Jouön, Paul and Takamitsu Muraoka (1991), *A Grammar of Biblical Hebrew I–II* (SubBi 14/I–II; Roma: Pontificio Istituto Biblico).
- Kafafi, Zeidan A. (1985), ‘Egyptian Topographical Lists of the Late Bronze Age in Jordan (East Bank)’, *BN* 29: 17–21.
- Kafafi, Zeidan A. and Gerrit van der Kooij (2013), ‘TDA during the Transition from LB to IA’, *ZDPV* 129: 121–31.

- Kalimi, Isaac (2014), 'Sennacherib's Campaign to Judah: The Chronicler's View Compared with His "Biblical" Sources', in I. Kalimi and S. Richardson (eds), *Sennacherib at the Gates of Jerusalem: Story, History and Historiography* (Leiden: Brill), 11–50.
- Kaniewski David, Etienne Paulissen, Elise Van Campo, Harvey Weiss, Thierry Otto, Joachim Bretschneider and Karel Van Lerberghe (2010), 'Late Second-Early First Millennium BC Abrupt Climate Changes in Coastal Syria and Their Possible Significance for the History of the Eastern Mediterranean', *Quaternary Research* 74: 207–15.
- Kaptijn, Eva (2014), 'The Late Bronze and Iron Age Cultural Landscape of the Eastern Jordan Valley: The Start of a Long Tradition', in Eveline J. van der Steen et al. (eds), *Exploring the Narrative. Jerusalem and Jordan in the Bronze and Iron Ages (Fs Margreet Steiner)* (Library of Hebrew Bible/Old Testament Studies 583; London: Bloomsbury), 23–45.
- Karff, Rabbi Samuel E. (1989), *Funeral Service for Rabbi Daniel Jeremy Silver, December 24, 1989* (Cleveland, OH: The Temple).
- Kaser, Karl (2011), *Balkan und Naher Osten: Einführung in eine gemeinsame Geschichte* (Zur Kunde Südosteuropas 2/40; Wien: Böhlau).
- Keel, Othmar (1977), *Die Welt der altorientalischen Bildsymbolik und das Alte Testament*, 2nd edn (Zürich: Benziger).
- (1986), *Das Hohelied* (ZBKAT 18; Zürich: Theologischer Verlag).
- Keel, Othmar and Christoph Uehlinger (1998), *Gods, Goddesses, and Images of God in Ancient Israel* (trans. Thomas H. Trapp; Minneapolis: Fortress Press).
- (2012), *Göttinnen, Götter und Gottessymbole: Neue Erkenntnisse zur Religionsgeschichte Kanaans und Israels aufgrund bislang unerschlossener ikonographischer Quellen*, 7th edn (Quaestiones disputatae 134; Freiburg im Breisgau: Herder).
- Kennedy, David (2007), *Gerasa and the Decapolis: A Virtual Island in Northwest Jordan*, (London: Duckwell).
- Kessler, John (2002), *The Book of Hagga: Prophecy and Society in Early Persian Yehud* (VTSup 91; Leiden: Brill).
- Kessler, Rainer (1999), *Micha übersetzt und ausgelegt* (HThK.AT; Freiburg: Herder).
- Keulers, Jan Jozef Dominicus (1938), *Bijbelsche geschiedenis*, 2nd edn (Roermond & Maaseik: Romen).
- Killebrew, Ann E. (2005), *Biblical Peoples and Ethnicity. An Archaeological Study of Egyptians, Canaanites, Philistine and Early Israel 1300–1100 BCE* (Atlanta: SBL).
- (2006), 'The Emergence of Ancient Israel: The Social Boundaries of a "Mixed Multitude"', in Pierre de Miroschedji and Aren M. Maeir (eds), *I Will Speak the Riddles of Ancient Times (Abiah chidoth minei-kedem – Ps 78:2b): Archaeological and Historical Studies in Honor of Amihai Mazar on the Occasion of his Sixtieth Birthday*, vol. 2/4 (Winona Lake: Eisenbrauns).
- Kipfer, Sara (2013), *Der bedrohte David: Eine exegetische und rezeptionsgeschichtliche Studie zu 1Sam 16–1Kön 2* (Diss. theol. Bern).
- Kitchen, Kenneth A. (1964), 'Some New Light on the Asiatic Wars of Ramesses II', *JEA* 50: 47–70.
- (1969), *Rameside Inscriptions Volume 2* (Oxford: Blackwell).
- (1992), 'The Egyptian Evidence on Ancient Jordan', in P. Bienkowski (ed.), *Early Edom and Moab: The Beginning of the Iron Age in Southern Jordan* (SAM 1; Sheffield: J. R. Collins Publications), 21–35.
- (1996), *The Third Intermediate Period in Egypt (1100–650 B.C.)*, 2nd edn (Warminster: Aris & Phillips).

- Klengel, Horst (1981), 'Historischer Kommentar zur Inschrift des Idrimi von Alalah', *UF* 13: 269–78.
- Kletter, Raz (1996), *The Judean Pillar-figurines and the Archaeology of Asherah* (BAR Int. Series 636; Oxford: Tempus Reparatum).
- (1998), *Economic Keystones: The Weight System of the Kingdom of Judah* (JSOTSup 276; Sheffield: Sheffield Academic Press).
- Kloner, Amos and Esther Eshel (1999), 'A Seventh Century B.C.E. List of Names from Maresha' (in Hebrew), *Eretz Israel* 26: 147–50.
- Knauf, Ernst Axel (1984), 'Abel Keramin', *ZDPV* 100: 119–21.
- Koch, Klaus (1980), 'אֲשֵׁרָה', in G. Johannes Botterweck and Helmer Ringgren (eds), *Theological Dictionary of the Old Testament*, vol. 4 (Grand Rapids: Eerdmans), 309–19.
- Kochavi, Moshe (1998), 'The Eleventh Century BCE Tripartite Pillar Building at Tel Hadar', in Seymour Gitin, Amihai Mazar and Ephraim Stern (eds), *Mediterranean Peoples in Transition: Thirteenth to Early Tenth Century BCE* (Jerusalem: IES), 468–78.
- Kolakowski, Leszek (1965), *Der Himmelsschlüssel: Erbauliche Geschichten* (Bibliothek Suhrkamp 207; Frankfurt: Suhrkamp).
- Kooij, Arie van der (1986), 'Das assyrische Heer vor den Mauern Jerusalems im Jahr 701 v. Chr.', *ZDPV* 102: 93–109.
- (1998), *The Oracle of Tyre. The Septuagint of Isaiah 23 as Version and Vision* (VTSup 71; Leiden: Brill).
- (2003), 'The Septuagint of Zechariah as Witness to an Early Interpretation', in Christopher Tuckett (ed.), *The Book of Zechariah and its Influence* (Aldershot: Ashgate), 53–64.
- (2010), 'Authoritative Scriptures and Scribal Culture', in Mladen Popović (ed.), *Authoritative Scriptures in Ancient Judaism* (JSJSup 141; Leiden: Brill), 55–71.
- (2013), 'The Septuagint and Scribal Culture', in Melvin K. H. Peters (ed.), *XIV Congress of the IOSCS Helsinki, 2010* (SCS 59; Atlanta: SBL), 33–9.
- Korpel, Marjo C. A. (1996), 'Exegesis in the Work of Ilmilku of Ugarit', in Johannes C. de Moor (ed.), *Intertextuality in Ugarit and Israel* (OTS 40; Leiden: Brill), 86–111.
- (2001), *The Structure of the Book of Ruth* (Pericope 2; Assen: Van Gorcum).
- (2005), 'Second Isaiah and the Greek Islands', in Michael Parsons (ed.), *Text and Task: Scripture and Mission* (Fs. John Olley; Milton Keynes: Paternoster Press), 79–90.
- (2009), 'Kryptogramme in Ezechiel 19 und im 'Izbet-Şarṭa-Ostrakon', *ZAW* 121: 70–86.
- (2011), 'The Messianic King: Isaiah 10:33–11:10', in Göran Eidevall and Blazenka Scheuer (eds), *Enigmas and Images* (Fs T. N. D. Mettinger) (CB.OT 548; Winona Lake: Eisenbrauns), 147–59.
- Korpel, Marjo C. A. and Johannes C. de Moor (1998), *The Structure of Classical Hebrew Poetry: Isaiah 40–55* (Leiden: Brill).
- Korpel, Marjo C. A. and Josef M. Oesch (eds) (2002), *Studies in Scriptural Unit Division* (Pericope 3; Assen: Van Gorcum).
- (2011), *The Silent God* (Leiden: Brill).
- Kraus, Hans-Joachim (1964), *Prophetie in der Krisis: Studien zu Texten aus dem Buch Jeremia* (Biblische Studien 43; Neukirchen-Vluyn: Neukirchener Verlag).
- Krüger, Thomas (2004), *Qoheleth, A Commentary* (Hermeneia; Minneapolis: Fortress Press).
- Küchler, Max (2007), *Ein Handbuch und Studienreiseführer zur Heiligen Stadt* (OLB IV/2; Göttingen: Vandenhoeck & Ruprecht).
- Kuehn, Thomas (2011), *Empire, Islam, and Politics of Difference: Ottoman Rule in Yemen*,

- 1849–1919 (The Ottoman Empire and its Heritage: Politics, Society and Economy 48; Leiden: Brill).
- Kuenen, Abraham (1887), *Historisch-kritisch onderzoek naar het ontstaan en de verzameling van de boeken des Ouden Verbonds, deel 1: De Thora en de historische boeken des Ouden Verbonds* (Amsterdam: S.L. van Looy).
- (1889), *Historisch-kritisch onderzoek naar het ontstaan en de verzameling van de boeken des Ouden Verbonds* (deel 2; Leiden: P. Engels en Zoon).
- Kuijt, Evert (1977), *Kinderbijbel: Het Oude Testament* ('s-Gravenhage: Boekencentrum).
- Kunz-Lübcke, Andreas (2007), 'Interkulturell lesen! Die Geschichte von Jiftach und seiner Tochter in Jdc 11,30–40 in textsemantischer Perspektive', in Ludwig Morenz and Stefan Schorch (eds), *Was ist ein Text? Alttestamentliche, Ägyptologische und altorientalische Perspektiven* (Berlin: De Gruyter), 258–83.
- Labahn, Michael (2003), 'Der Weg eines Namenlosen – vom Hilflösen zum Vorbild (Joh 9): Ansätze zu einer narrativen Ethik der sozialen Verantwortung im vierten Evangelium', in Roland Gebauer and Martin Meiser (eds), *Die bleibende Gegenwart des Evangeliums* (Fs O. Merk; Marburger theologische Studien 76; Marburg: Elwert), 63–80.
- (2009), "'Blinded by the Light": Blindheit, Sehen und Licht in Joh 9. Ein Spiel von Variation und Wiederholung durch Erzählung und Metapher', in Gilbert Van Belle, Michael Labahn and Petrus Maritz (eds), *Repetitions and Variations in the Fourth Gospel: Style, Text, Interpretation* (BETL 223; Leuven: Peeters), 453–509.
- Labuschagne, Casper J. (2013), 'Review of Philippe Wajdenbaum, Argonauts of the Desert: Structural Analysis of the Hebrew Bible', *Review of Biblical Literature*. <http://www.bookreviews.org>
- LaCocque, André (1990), *The Feminine Unconventional: Four Subversive Figures in Israel's Tradition* (Minneapolis: Fortress Press).
- Lalkin, Nir (2004), 'A Ramesses IV Scarab from Lachish', *Tel Aviv* 31: 17–21.
- Lambert, Wilfred G. (1971), 'Götterlisten', *Reallexikon der Assyriologie* 3: 473–9.
- Lamprichs, Roland (1995), *Die Westexpansion des neuassyrischen Reiches: Eine Strukturanalyse* (AOAT 239; Neukirchen-Vluyn: Neukirchener Verlag).
- (2007), *Tell Johfiyeh: Ein archäologischer Fundplatz und seine Umgebung in Nordjordanien*, (Münster: Ugarit Verlag).
- Lanfranchi, Giovanni B. (2009), 'A Happy Son of the King of Assyria: Warikas and the Çineköy Bilingual (Cilicia)', in Mikko Luuko et al. (eds), *Of God(s), Trees, Kings, and Scholars* (Fs Simo Parpola; Studia Orientalia 106; Helsinki: Finnish Oriental Society), 127–50.
- Langer, B. (1989), *Gott als "Licht" in Israel und Mesopotamien: Eine Studie zu Jes 60,1–3,19f.* (ÖBS 7; Klosterneuburg: Österreichisches Katholisches Bibelwerk).
- Lauha, Aarre (1978), *Kohelet* (BKAT 19; Neukirchen-Vluyn: Neukirchener Verlag).
- Lefebvre, Henri (1974, 1991), *La production de l'espace* (Paris: Anthropos); ET by D. Nicholson-Smith, *The Production of Space* (Oxford: Blackwell).
- Leggett, Donald A. (1974), *The Levirate and Goel Institutions in the Old Testament: With Special Attention to the Book of Ruth* (Cherry Hill: Mack Publishing Company).
- Lemaire, André (1997), 'Oracles, politique et littérature dans les royaumes Araméens et Transjordanien (IX<sup>e</sup>-VIII<sup>e</sup> s. av. n.è.)', in Jean Georges Heintz (ed.), *Oracles et prophéties dans l'antiquité. Acts du Colloque de Strasbourg 15–17 juin 1995* (Travaux du Centre de recherche sur le Proche-Orient et la Grèce antiques; Université des Sciences Humaines de Strasbourg 15; Paris: De Boccard), 171–93.
- Lemche, Niels Peter (1993), 'The Old Testament – A Hellenistic Book?', *SJOT* 7: 163–93.
- (2000), 'Good and Bad in History: The Greek Connection', in Steven L. McKenzie et

- al. (eds), *Rethinking the Foundations: Historiography in the Ancient World and in the Bible: Essays in Honour of John Van Seters* (BZAW 294; Berlin: De Gruyter), 127–40.
- Lemos, Tracy M. (2012), “‘They Have Become Women’, Judean Diaspora and Postcolonial Theories of Gender and Migration”, in Saul M. Olyan (ed.), *Social Theory and the Study of Israelite Religion. Essays in Retrospect and Prospect* (SBL Resources for Biblical Study 71; Atlanta: SBL), 81–109.
- Lévi, Israel (1901), *L’Écclésiastique ou la Sagesse de Jésus, fils de Sira* (BEHE.R 10/2; Paris: Leroux).
- Levin, Yigal (2002), ‘The Search for Moresheth-Gath: A New Proposal’, *PEQ* 134: 28–36.
- Levine, Lee I. (2002), *Jerusalem: Portrait of the City in the Second Temple Period (538 B.C.E. – 70 C.E.)* (Philadelphia: JPS).
- Lewis, Theodore J. (1989), *Cults of the Dead in Ancient Israel and Ugarit* (HSM 39; Atlanta: Scholars).
- Lipiński, Edouard (1999), ‘Light 𐤇𐤍𐤏’, in van der Toorn, Becking and van der Horst, 518.
- (2006), *On the Skirts of Canaan in the Iron Age: Historical and Topographical Researches* (OLA 153; Leuven: Peeters).
- (2012), ‘Dagān, the Master of Ploughing’, in T. Boiy et al (eds), *The Ancient Near East, A Life: Festschrift Karel van Lerberghe* (OLA 220; Leuven: Peeters), 335–44.
- Lipschits, Oded (2005), *The Fall and Rise of Jerusalem: Judah under Babylonian Rule* (Winona Lake: Eisenbrauns).
- (2010), ‘Persian Period Finds from Jerusalem: Facts and Interpretations’, *JHS* 9: 1–30.
- Lipschits, Oded and Manfred Oeming (eds) (2006), *Judah and the Judeans in the Persian Period* (Winona Lake: Eisenbrauns).
- Lipschits, Oded, Gary N. Knoppers and Manfred Oeming (eds) (2011), *Judah and the Judeans in the Achaemenid Period: Negotiating Identity in an International Context* (Winona Lake: Eisenbrauns).
- Loeff, Adrianus (1887), *Bijbel voor de jeugd* (Dordrecht: Morks).
- London, Gloria (2011), ‘A Ceremonial Center for the Living and the Dead’, *Near Eastern Archaeology* 74: 216–25.
- Louw, Theo A. W. van der (2007), *Transformations in the Septuagint. Towards an Interaction of Septuagint Studies and Translation Studies* (CBET 47; Leuven: Peeters).
- Lüdemann, Gerd (ed.) (1996), *Die ‘Religionsgeschichtliche Schule’: Facetten eines theologischen Umbruchs* (Studien und Texte zur Religionsgeschichtlichen Schule 1; Frankfurt am Main: Peter Lang).
- Luhmann, Niklas (1992), *Die Wissenschaft der Gesellschaft* (Suhrkamp Taschenbuch Wissenschaft 1001; Frankfurt am Main: Suhrkamp).
- Lundbom, Jack (2004), *Jeremiah 21–36* (AncB; New York: Doubleday).
- LXX.D (2010), *Septuaginta Deutsch. Das griechische Alte Testament in deutscher Übersetzung*. Hrsg. von Wolfgang Kraus und Martin Karrer (Stuttgart: Deutsche Bibelgesellschaft, zweite, verbesserte Auflage).
- LXX.D EK (2011), *Septuaginta Deutsch. Erläuterungen und Kommentare zum griechischen Alten Testament*. Bd. I, II. Hrsg. von Martin Karrer und Wolfgang Kraus (Stuttgart: Deutsche Bibelgesellschaft).
- MacDonald, Burton (2001), ‘Climatic Changes in Jordan through Time’, in MacDonald et al., 595–601.
- MacDonald, Burton, Russel Adams and Piotr Bienkowski (2001), *The Archaeology of Jordan* (Sheffield: Academic Press).
- MacDonald, Dennis R. (2001), ‘Tobit and the Odyssey’, in Dennis R. MacDonald, *Mimesis and Intertextuality in Antiquity and Christianity* (Harrisburg: Trinity Press), 11–40.



- (2003), *Does the New Testament Imitate Homer? Four Cases from the Acts of the Apostles* (New Haven: Yale University Press).
- MacDonald, Nathan (2012), *Deuteronomy and the Meaning of 'Monotheism'*, 2nd edn (FAT-II/1; Tübingen: Mohr Siebeck).
- (2013), 'Monotheism', in Joel B. Green and Lee Martin McDonald (eds), *The World of the New Testament: Cultural, Social, and Historical Contexts* (Grand Rapids: Baker), 77–84.
- Machinist, Peter (1983), 'Assyria and its Image in the First Isaiah', *JAOS* 103: 719–37.
- Macumber, Philip G. (2001), 'Evolving landscape and Environment in Jordan', in MacDonald et al., 1–30.
- Maeir, Aren M. and Carl S. Ehrlich (2001), 'Excavating Philistine Gath', *BAR* 27: 22–31.
- Maiberger, Paul (1987–9), 'Art. *paegaer*', *ThWAT* 6: 508–14.
- Maier, Christ and Dörrfuss Ernst Michael (1999), "'Um mit ihnen zu sitzen, zu essen und zu trinken": Am 6,7; Jer 16,5 und die Bedeutung von *marze<sup>h</sup>*', *ZAW* 111: 45–57.
- Majoros, Ferenc and Bernd Rill (2011), *Das Osmanische Reich: Die Geschichte einer Grossmacht 1300–1922* (Hamburg: Nikol).
- Mandell, Sara (1993), *The Relationship Between Herodotus' History and the Books from Genesis until 2 Kings* (Atlanta: Scholars Press).
- Marböck, Johannes (1995), 'Zur frühen Wirkungsgeschichte von Ps 1', in Johannes Marböck (ed.), *Gottes Weisheit unter uns: Zur Theologie des Buches Sirach* (HBS 6; Freiburg: Herder), 88–100.
- Margalit, Othniel (1985), 'Samson's Foxes', *VT* 35: 224–9.
- (1986a), 'Samson's Riddle and Samson's Magic Locks', *VT* 36: 225–34.
- (1986b), 'More Samson Legends', *VT* 36: 397–405.
- (1987), 'The Legends of Samson/Herakles', *VT* 37: 63–70.
- Masuzawa, Tomoko (2005), *The Invention of World Religions: Or, How European Universalism was Preserved in the Language of Pluralism* (Chicago: University of Chicago Press).
- Matoïan, Valerie et al. (2013), 'Rapport préliminaire sur les activités de la Mission Archéologique Syro-Française de Ras Shamra – Ougarit en 2009 et 2010 (69<sup>e</sup> et 70<sup>e</sup> campagnes)', *Syria* 90: 439–78.
- Mayer, Walter (1995), 'Die historische Einordnung der 'Autobiographie' des Idrimi von Alalakh', *UF* 27: 333–50.
- Mayer-Opificius, Ruth 1981, 'Archäologischer Kommentar zur Statue des Idrimi von Alalakh', *UF* 13: 279–90.
- Mazar, Benjamin (2007), 'History of the Oasis of En-Gedi', in Ephraim Stern (ed.), *En-Gedi Excavations I: Final Report (1961–1965)* (Jerusalem: Israel Exploration Society), 1–5.
- Mazar, Eilat (2009), *The Palace of King David. Excavations at the Summit of the City of David. Preliminary Report of Seasons 2005–2007* (Jerusalem and New York: Shoham Academic Research and Publication).
- McCown, Chester Carlton (ed.) (1947a), *Tell en Naşbeh: Excavated under the Direction of the Late William Frederic Badè. I: Archaeological and Historical Results* (Berkeley: The Palestinian Institute of Pacific School of Religion).
- (1947b), 'XIX Cult Remains', in Chester Carlton McCown (ed.), *Tell en Naşbeh: Excavated under the Direction of the Late William Frederic Badè. I: Archaeological and Historical Results* (Berkeley: The Palestinian Institute of Pacific School of Religion), 233–48.
- McGeough, Kevin M. (2003), 'Locating the Marziḥu Archaeologically', *UF* 35: 407–20.

- McGovern, Patrick E. (1992), 'Settlement Patterns of the Late Bronze and Iron Ages in the Greater Amman Area', *Studies in the History and Archaeology of Jordan* 4: 179–83.
- McKane, William (1995), 'Micah 1,2–7', *ZAW* 107: 420–34.
- (1996), *Jeremiah Volume II: Commentary on Jeremiah XXVI–LII* (ICC; Edinburgh: T & T Clark).
- (1998), *The Book of Micah: Introduction and Commentary* (Edinburgh: T & T Clark).
- McKinlay, Judith E. (1999), 'A Son is Born to Naomi: A Harvest for Israel', in Athalya Brenner (ed.), *A Feminist Companion to Ruth and Esther* (Sheffield: Sheffield Academic Press). 151–7.
- McLaughlin, John L. (1991), 'The Marzeah at Ugarit: A Textual and Contextual Study', *UF* 23: 265–81.
- (2001), *The Marzeah in the Prophetic Literature. References and Allusions in Light of the Extra-Biblical Evidence* (VTSup 86; Leiden: Brill).
- McNeile, Alan Hugh (1904), *An Introduction to Ecclesiastes with Notes and Appendices* (Cambridge: Cambridge University Press).
- Menken, Maarten J. J. (1985), *Numerical Literary Techniques in John: The Fourth Evangelist's Use of Numbers of Words and Syllables* (NovTSup 55; Leiden: Brill).
- (2001), 'Scriptural Dispute between Jews and Christians in John: Literary Fiction or Historical Reality? John 9:13–17, 24–34 as a Test Case', in Reimund Bieringer, Didier Pollefeyt and Frederique Vandecasteele-Vanneuville (eds), *Anti-Judaism and the Fourth Gospel* (Assen: Royal Van Gorcum), 445–60.
- Metzger, Bruce M. (1994), *A Textual Commentary on the Greek New Testament*, 2nd edn (Stuttgart: Deutsche Bibelgesellschaft).
- Miller, Patrick D. (1971), 'The *mrzḥ* Text', in Loren R. Fisher (ed.), *The Claremont Ras Shamra Tablets* (Rome: Pontificum Institutum Biblicum), 37–48.
- Minissale, Antonio (1995), *La versione greca del Siracide confronto con il testo ebraico alla luce dell'attività midrascica e del metodo targumico* (AnBib 133; Rome: Pontificio Istituto Biblico).
- Miralles Maciá, Lorena (2007), *Marzeah y thíasos: Una institución convivial en el Oriente Próximo Antiguo y el Mediterráneo* (Anejo XX; Madrid: Publicaciones Universidad Complutense de Madrid).
- Mirjam [pseudonym of Mrs P. A. F. Steenberghe-Engeringh] s.a. (1948), *Bijbelse geschiedenis: Vol. 1: De wondere geschiedenis van het volk Gods* (Amsterdam: Lieverlee).
- Mitchell, Hinckley G., John Merlin Powis Smith and Julius A. Bewer (1937), *Critical and Exegetical Commentary on Haggai, Zechariah, Malachi and Jonah* (ICC; Edinburgh: Clark).
- Mittmann, S. and G. Schmitt (2001), *Tübinger Atlas* (Stuttgart: Deutsche Bibelgesellschaft).
- Moor, Johannes C. de (1987), *An Anthology of Religious Texts from Ugarit* (Nisaba 16; Leiden: Brill).
- (1995), 'Standing Stones and Ancestor Worship', *UF* 27: 1–20.
- (1997), *The Rise of Yahwism: The Roots of Israelite Monotheism*, 2nd edn (BETL 91A; Leuven: Peeters).
- (2000), 'Micah 7:1–13: The Lament of a Disillusioned Prophet', in Marjo C. A. Korpel and Josef M. Oesch (eds), *Delimitation Criticism: A New Tool in Biblical Scholarship* (Pericope 1; Assen: Van Gorcum), 149–96.
- (2002a), 'The Structure of Micah 2:1–13: The Contribution of the Ancient Versions', in Korpel and Oesch 2002: 90–120.

- (2002b), ‘Workshop on Unit Delimitation: Micah 4:14–5:8’, in Korpel and Oesch 2002: 258–75.
- (2003), ‘Theodicy in the Texts of Ugarit’, in Antti Laato and Johannes C. de Moor (eds), *Theodicy in the World of the Bible* (Leiden: Brill), 108–50.
- (2005), ‘The Structure of Micah 6 in the Light of Ancient Delimitations’, in Marjo C. A. Korpel and Joseph M. Oesch (eds), *Layout Markers in Biblical Manuscripts and Ugaritic Tablets* (Pericope, 5; Assen: Van Gorcum), 78–113.
- Moor, Johannes C. de and Paul Sanders (1991), ‘An Ugaritic Expiation Ritual and its Old Testament Parallels’, *Ugarit-Forschungen* 23: 283–300.
- Moore, Stephen D. and Yvonne Sherwood (2011), *The Invention of the Biblical Scholar: A Critical Manifesto* (Minneapolis: Fortress Press).
- Morel-Payen, Lucien (1935), *Les plus beaux manuscrits et les plus belles reliures de la Bibliothèque de Troyes* (Troyes: J.-L. Paton).
- Mulder, Samuel Israël (1844), *Bijbel voor de Israëlitische jeugd*, vol. 4 (Leiden: Du Mortier).
- Müller, Friedrich Max (1888), *Natural Religion: Inaugural Lecture Delivered Before the University of Glasgow, Nov. 14* (London: Longmans, Green and Co.).
- Müller, Friedrich Max (ed.) (1879–1910), *The Sacred Books of the East* (50 vols; Oxford: Clarendon Press; repr. Oxford: Oxford University Press, 2001).
- Müller, Hans-Peter (1986), ‘Theonome Skepsis und Lebensfreude: Zu Koh 1,12–3,15’, *BZ* 30: 1–19.
- Müller, Reinhard (2004), *Königtum und Gottesherrschaft* (FAT 2/3; Tübingen: Mohr Siebeck).
- Muraoka, Takamitsu (2009), *A Greek-English Lexicon of the Septuagint* (Louvain: Peeters).
- Muré, Joannes Christianus Hubertus (1863), *Bijbelsche geschiedenis des Ouden en Nieuwen Testaments*, vol. I/1 (Leiden: Van Leeuwen).
- (1879), *Bijbelsche geschiedenis des Ouden en Nieuwen Testaments*, vol. I/1 (new edn; Leiden: Van Leeuwen).
- Murray, Oswyn (2009), ‘The Culture of the *Symposion*’, in Kurt A. Raaflaub and Hans van Wees (eds), *A Companion to Archaic Greece* (Blackwell Companions to the Ancient World, Ancient History; Chichester: Wiley-Blackwell), 508–23.
- Na’aman, Nadav (1986), ‘Habiru and Hebrews: The Transfer of a Social Term to the Literary Sphere’, *JNES* 45: 271–86.
- (2004), ‘Death Formulae and the Burial Place of the Kings of the House of David’, *Bib* 85: 245–54.
- (2005), ‘The Danite Campaign Northward (Judges XVII–XVIII) and the Migration of the Phocaeans to Massalia (Strabo IV 1,4)’, *VT* 55: 47–60.
- (2006), *Ancient Israel’s History and Historiography: The First Temple Period* (Collected Essays 3; Winona Lake: Eisenbrauns).
- (2007), ‘When and How Did Jerusalem Become a Great City? The Rise of Jerusalem as Judah’s Premier City in the Eight-Seventh Century B.C.E.’, *BASOR* 347: 21–56.
- (2009), ‘Saul, Benjamin and the Emergence of “Biblical Israel”’, *ZAW* 121: 211–24, 335–49.
- (2011), ‘A Hidden Anti-Samaritan Polemic in the Story of Abimelech and Shechem (Judges 9)’, *BZ* 55: 1–20.
- Nauerth, Claudia (1985), ‘Simsons Taten: Motivgeschichtliche Überlegungen’, *Dielheimer Blätter* 21: 94–120.
- Neiman, David (1948), ‘PGR: A Canaanite Cult-Object in the Old Testament’, *JBL* 67: 55–60.

- Ngwa, Kenneth Numfor (2005), *The Hermeneutics of the 'Happy' Ending in Job 42:7–17* (BZAW 354; Berlin: Walter de Gruyter).
- Nichols, Deborah and Thomas H. Charlton (eds) (1998), *The Archaeology of City States: Cross-Cultural Approaches* (Smithsonian Series in Archaeological Inquiry; Washington DC: Smithsonian Books).
- Nickelsburg, George W. E. (2001), 'Tobit, Genesis, and the Odyssey: A Complex Web of Intertextuality', in Dennis R. MacDonald (ed.), *Mimesis and Intertextuality in Antiquity and Christianity* (Harrisburg: Trinity Press), 41–55.
- Niditch, Susan (2008), *Judges* (OTL; Louisville: Westminster John Knox Press).
- Niehr, Herbert (1984–6), 'Art. *nāši*', *ThWAT* 5: 647–57.
- (1994), 'Zum Totenkult der Könige von Sam'al im 9. und 8. Jahrhundert v. Chr.', *SEL* 11: 57–73.
- (1999), 'Religio-Historical Aspects of the "Early Post-Exilic" Period', in Bob Becking and Marjo C. A. Korpel (eds), *The Crisis of Israelite Religion: Transformation of Religious Tradition in Exilic and Post-Exilic Times* (OTS 42; Leiden: Brill), 228–44.
- (2001), 'Ein weiterer Aspekt zum Totenkult der Könige von Sam'al', *SEL* 18: 83–97.
- (2006), 'Bestattung und Ahnenkult in den Königshäusern von Sam'al (Zincirli) und Güzāna (Tell Ḥalāf) in Nordsyrien', *ZDPV* 122: 111–139.
- (2012a), 'Two Stelae Mentioning Mortuary Offerings from Ugarit (KTU 6.13 and 6.14)', in P. Pfälzner et al. (eds), *(Re-)Constructing Funerary Rituals in the Ancient Near East. Proceedings of the First International Symposium of the Tübingen Postgraduate School 'Symbols of the Dead' in May 2009* (QSSup 1; Wiesbaden: Harrassowitz), 149–60.
- (2012b), 'Bestattung und Nachleben der Könige von Ugarit im Spiegel von Archäologie und Literatur', in A. Lang and P. Marinković (eds), *Bios – Cultus – (Im)mortalitas: Zu Religion und Kultur – Von den biologischen Grundlagen bis zu den Jenseitsvorstellungen: Beiträge der interdisziplinären Kolloquien vom 10.–11. März 2006 und 24.–25. Juli 2009 in der Ludwig-Maximilians-Universität München* (Internationale Archäologie 16; Rahden: Verlag Marie Leidorf), 145–56.
- (2013), 'Königtum und Gebet in Ugarit: Der König als Beter, das Gebet für den König und das Gebet zum König', in Alexandra Grund et al. (eds), *Ich will dir danken Herr unter den Völkern: Studien zur israelitischen und altorientalischen Gebetsliteratur: Festschrift für Bernd Janowski zum 70. Geburtstag* (Gütersloh: Gütersloher Verlagshaus), 603–22.
- (2014a), 'Religion', in H. Niehr (ed.), *The Aramaeans in Ancient Syria* (HdO I/106; Leiden: Brill), 127–203.
- (2014b), 'The Katumuwa Stele in the Context of Royal Mortuary Cult at Sam'al', in Virginia Rimmer Herrmann and J. David Schloen (eds), *In Remembrance of Me: Feasting with the Dead in the Ancient Middle East* (OIMP 37; Chicago: The Oriental Institute), 57–60.
- (2015), 'The King's Two Bodies: Political Dimensions of the Royal Cult of the Dead at Ugarit, Byblos and Qatna', in P. Pfälzner et al. (eds), *Qatna and the Bronze Age Globalism: Akten einer internationalen Konferenz in Stuttgart im Oktober 2009* (QSSup 2; Wiesbaden: Harrassowitz) (in press).
- Nielsen, Kirsten (1997), *Ruth* (OTL; Louisville: Westminster John Knox Press).
- Nihan, Christophe (2007), *From Priestly Torah to Pentateuch: A Study in the Composition of the Book of Leviticus* (FAT 2/25; Tübingen: Mohr Siebeck).
- Nissinen, Martti (2009), 'Wisdom as Mediatrix in Sirach 24: Ben Sira, Love, Lyrics, and Prophecy', in Mikko Luuko, Saana Svärd and Raija Mattila (eds), *Of God(s), Trees,*

- Kings, and Scholars: Neo-Assyrian and Related Studies in Honour of Simo Parpola* (Studia Orientalia 106; Helsinki: Finnish Oriental Society), 377–90.
- Noort, Edward (1988), ‘Transjordan in Joshua 13: Some Aspects,’ in Adnan Hadidi (ed.), *Studies in the History and Archaeology of Jordan III* (Amman: Department of Antiquities Jordan), 125–30.
- (1994), *Die Seevölker in Palästina* (Palestina Antiqua; Kampen: Kok Pharos).
- Noth, Martin (1948), *Überlieferungsgeschichte des Pentateuch* (Stuttgart: Kohlhammer).
- (1950), ‘Das Amt des “Richter Israels”’, in Walter Baumgartner and Otto Eissfeldt (eds), *Festschrift Alfred Bertholet zum 80. Geburtstag gewidmet von Kollegen und Freunden* (Tübingen: Mohr), 404–17.
- (1968), *Das Zweite Buch Mose: Exodus*, 4th edn (ATD 5; Göttingen: Vandenhoeck & Ruprecht).
- Nougayrol, Jean (1955), *Le Palais Royal d’Ugarit III. Textes accadiens et hourrites des archives est, oust et centrales* (MRS 6; Paris: Imprimerie Nationale and Librairie C. Klincksieck).
- (1968), ‘Textes suméro-accadiens des archives et bibliothèques privée d’Ugarit,’ in Jean Nougayrol et al. (eds), *Ugaritica V. Nouveaux textes accadiens, hourrites et ugaritiques des archives et bibliothèques privées d’Ugarit* (MRS 16; Paris: Imprimerie Nationale and Librairie Orientaliste Paul Geuthner), 1–446.
- O’Hare, Daniel (2010), ‘Have You Seen Son of Man?’ *A Study in the Translation and Vorlage of LXX Ezekiel 40–48* (SCS 57; Atlanta: SBL).
- Obermann, Julian (1941), ‘Votive Inscriptions from Ras Shamra,’ *JAOS* 61: 31–45.
- Olmo Lete, Gregorio del (1999), *Canaanite Religion According to the Liturgical Texts from Ugarit* (Bethesda: CDL Press).
- Onley, James (2007), *The Arabian Frontier of the British Raj: Merchants, Rulers, and the British in the Nineteenth-Century Gulf* (Oxford: Oxford University Press).
- Oort, Abraham Johannes (1903), *Kinderbijbel, naar de ‘De bijbel voor jongelieden’*, vol. 1, 3rd edn (’s Gravenhage: Ykema).
- Oosterwijk Hulshoff, Willem van (1829), *De geschiedenis van Jozef voor kinderen*, 10th edn (Leiden: Du Mortier; Deventer: De Lange; Groningen: Oomkes).
- Oppenheim, A. Leo (1943), ‘Akkadian *pul(u)h(t)u* and *melammu*,’ *JAOS* 63: 31–4.
- Oswald, Wolfgang (1998), *Israel am Gottesberg: Eine Untersuchung zur Literaturgeschichte der vorderen Sinaiperikope Ex 19–24 und deren historischem Hintergrund* (OBO 159; Fribourg: Universitätsverlag; Göttingen: Vandenhoeck & Ruprecht).
- (2008), *Nathan der Prophet. Eine Untersuchung zu 2 Samuel 7 und 12 und 1Könige 1* (ATANT 94; Zürich: Theologischer Verlag).
- Oswalt, John N. (1986), *The Book of Isaiah Chapters 1–39* (NICOT; Grand Rapids, MI: Eerdmans).
- Ottley, Richard Rusden (1906), *The Book of Isaiah According to the Septuagint (Codex Alexandrinus)* (2 vols; Cambridge: Cambridge University Press).
- Otto, Eckhart (2000), *Das Deuteronomium im Pentateuch und Hexateuch: Studien zur Literaturgeschichte von Pentateuch und Hexateuch im Lichte des Deuteronomiumrahmens* (FAT 30; Tübingen: Mohr Siebeck).
- (2003), ‘Pentateuch,’ in Hans Dieter Betz, Don S. Browning, Bernd Janowski and Eberhard Jüngel (eds), *Religion in Geschichte und Gegenwart*, vol. IV, 4th edn (Tübingen: Mohr Siebeck), 1089–102.
- Otto, Rudolf (1958), *The Idea of the Holy* (New York: Oxford University Press; first German original: 1923).
- Ozick, Cynthia (1994), ‘Ruth,’ in Judith A. Kates and Gail Twersky Reimer (eds), *Reading*

- Ruth. *Contemporary Women Reclaim a Sacred Story* (New York: Ballantine Books), 211–32.
- Pakkala, Juha (2009), 'The Date of the Oldest Edition of Deuteronomy', *ZAW* 121: 388–401.
- Palumbo, Gaetano, ed. (1994), *JADIS: The Jordan Antiquities Database and Information System* (Amman: DoA-ACOR).
- Pardee, Dennis (1996), 'Marziḫu, Kispu, and the Ugaritic Funerary Cult: a Minimalist View', in Nick Wyatt, Wilfred G. E. Watson and Jeffery B. Lloyd (eds), *Ugarit, Religion and Culture. Proceedings of the International Colloquium on Ugarit, Religion and Culture, Edinburgh, July 1994. Essays Presented in Honour of Professor John C. L. Gibson* (UBL 12; Münster: Ugarit Verlag), 273–87.
- (2003), 'Ilu on a Toot (RS 24.258)', in William W. Hallo and K. Lawson Younger (eds), *The Context of Scripture. Vol 1: Canonical Compositions from the Biblical World* (Leiden: Brill), 302–5.
- Parker, Bradley J. (2001), *The Mechanics of Empire: The Northern Frontier of Assyria as a Case Study in Imperial Politics* (Helsinki: The Neo-Assyrian Text Corpus Project).
- Parker, Simon B. (1997), 'Aqhat', in S. B. Parker (ed.), *Ugaritic Narrative Poetry* (SBL Writings from the Ancient World 9; Atlanta: Scholars Press), 49–80.
- Patte, Daniel (1975), *Early Jewish Hermeneutic in Palestine* (SBLDS 22; Missoula: SBL/Scholars Press).
- Pearce, Laurie E. (2006), 'New Evidence for Judeans in Babylonia', in Oded Lipschits and Manfred Oeming (eds), *Judah and the Judeans in the Persian Period* (Winona Lake, IN: Eisenbrauns), 399–411.
- Peeetz, Melanie (2008), *Abigajil, die Prophetin: Mit Klugheit und Schönheit für Gewaltverzicht: Eine exegetische Untersuchung zu 1 Sam 25* (FzB 116; Würzburg: Echter).
- Perl, Jeffrey M. and Andrew P. Tuck (1985), 'The Hidden Advantage of Tradition: On the Significance of T.S. Eliot's Indic Studies', *Philosophy East and West* 35/2: 116–31.
- Peters, Norbert (1913), *Das Buch Jesus Sirach oder Ecclesiasticus* (EHAT 25; Münster: Aschendorff).
- Petersen, D. L. (1985), *Haggai and Zechariah 1–8: A Commentary* (OTL; London: SCM).
- Petit, Lucas Pieter (2009), *Settlement Dynamics in the Middle Jordan Valley during Iron Age II* (BAR Int. Ser. 2033; Oxford: Archaeopress).
- Pettazzoni, Raffaele (1955), *L'onniscienza di Dio* (Torino: Einaudi).
- Pinker, Aron (2010), 'How Should We Understand Ecclesiastes 2:16?', *JBQ* 38/4: 219–29.
- Pope, Marvin H. (1977), *Song of Songs: A New Translation with Introduction and Commentary* (AB 7C; Garden City, NY: Doubleday).
- Prag, Kay (1998), 'A Response from the "Plains of Moab"', in Shmuel Ahituv and Eliezer D. Oren (eds), *The Origin of Early Israel – Current Debate* (Beer-Sheva 7; Beer-Sheva: Beer-Sheva University).
- Preuß, Horst Dietrich (1994–6), 'Art. tô 'ebāh', in *ThWAT* 8: 579–92.
- Priest, John F. (1985), 'The Dog in the Manger: In Quest of a Fable', *The Classical Journal* 81: 49–58.
- Pritchard, James B. (1961), *The Water System of Gibeon* (Museum Monographs; Philadelphia: The University Museum).
- Rad, Gerhard von (1960), *Theologie des Alten Testaments. Band 1. Die Theologie der geschichtlichen Überlieferungen* (München: Kaiser).

- (1968), *Das fünfte Buch Mose: Deuteronomium, übersetzt und erklärt* (ATD; Göttingen: Vandenhoeck & Ruprecht; second printing).
- Rainey, Anson F. (2001), 'Israel in Merenptah's Inscription and Reliefs', *IEJ* 51: 57–75.
- Ralph, Edith s.a. (c. 1895), *Stap voor stap door den Bijbel: De bijbelsche geschiedenis aan kinderen verhaald, naar het Engelsch door Christine* (Amsterdam: Dusseau).
- Ramusack, Barbara N. (2004), *The Indian Princes and Their States* (The New Cambridge History of India 3/6; Cambridge: Cambridge University Press).
- Rappold, Frederika Willemina (1925), *Vertellingen uit den Bijbel: Geschiedenis van het Israëlietische Volk* (Amsterdam: Meulenhoff).
- Redford, Donald B. (1982a), 'A Bronze Age Itinerary in Transjordan (Nos 89–101 of Thutmose III's List of Asiatic Toponyms)', *JSSEA* 12: 55–74.
- (1982b), 'Contact between Egypt and Jordan in the New Kingdom: Some Comments on Sources', in A. Hadidi (ed.), *Studies in the History and Archaeology of Jordan I* (Amman: Department of Antiquities Jordan), 119–55.
- (1992), *Egypt, Canaan, and Israel in Ancient Times* (Princeton, NJ: Princeton University Press).
- Reich, Ronny (2004), 'Raymond Weill's Excavations in the City of David (1913–1914) – a Reassessment', in Hershel Shanks (ed.), *The City of David. Revisiting Early Excavations: English Translations of Reports by Raymond Weill and L.-H. Vincent* (Washington, DC: Biblical Archaeological Society), 123–52.
- (2011), *Excavating the City of David: Where Jerusalem's History Began* (Jerusalem: Israel Exploration Society – Biblical Archaeology Society).
- Reich, Ronny and Eli Shukron (2003), 'The Urban Development of Jerusalem in the Late Eighth Century B.C.E.', in Vaughn and Killebrew, 209–18.
- Reicke, Bo (1967), 'Liturgical Traditions in Mic. 7', *HTR* 60: 349–67.
- Reimer, Andy M. (2013), 'The Man Born Blind: True Disciple of Jesus', in Hunt et al., 428–38.
- Reinmuth, Titus (2002), *Der Bericht Nehemias: Zur literarischen Eigenart, traditionsgeschichtlichen Prägung und innerbiblischen Rezeption des Ich-Berichts Nehemias* (OBO 183; Fribourg: University Press; Göttingen: Vandenhoeck & Ruprecht).
- Reitemeyer, Michael (2000), *Weisheitslehre als Gotteslob. Psalmentheologie im Buch Jesus Sirach* (BBB 127; Bonn: Philo).
- Renaud, Bernard (1977), *La formation du livre de Michée: Tradition et Actualisation* (Études bibliques; Paris: Gabalda).
- (1987), *Michée – Sophonie, Nahum* (Sources bibliques; Paris: Lecoffre/Gabalda).
- Renkema, Johan (1998), *Lamentations* (HCOT; Leuven: Peeters).
- Renz, Johannes and Wolfgang Röllig (1995), *Handbuch der althebräischen Epigraphik*, Bd. 1 (Darmstadt: Wissenschaftliche Buchgesellschaft).
- Reymond, Eric D. (2007), 'Sirach 51:13–30 and 11Q5 (= 11QPS<sup>a</sup>) 21.11–22.1', *RdQ* 23: 207–31.
- Richards, John F. (1993), *The Mughal Empire* (The New Cambridge History of India 1, The Mughals and their Contemporaries 5; New Delhi: Cambridge University Press).
- Roberts, Jim J. M. (2003), 'Egypt, Assyria, Isaiah, and the Ashdod Affair', in Vaughn and Killebrew, 265–83.
- Robinson, Ronald (1972), 'Non-European Foundations of European Imperialism. Sketch for a Theory of Collaboration', in Roger Owen and Bob Sutcliffe (eds), *Studies in the Theory of Imperialism* (London: Longman), 117–42.
- Römer, Thomas (1998), 'Why Would the Deuteronomists Tell about the Sacrifice of Jephthah's Daughter?', *JSOT* 77: 27–38.

- (2002) 'Das Buch Numeri und das Ende des Jahwisten: Anfragen zur »Quellenscheidung« im vierten Buch des Pentateuch', in Jan Christian Gertz, Konrad Schmid and Markus Witte (eds), *Abschied vom Jahwisten: Die Komposition des Hexateuch in der jüngsten Diskussion* (BZAW 315; Berlin and New York: Walter de Gruyter), 215–31.
- (2013), 'La loi du roi en Deutéronome 17 et ses fonctions', in Olivier Artus (ed.), *Loi et Justice dans la Littérature du Proche-Orient Ancien* (Wiesbaden: Harrassowitz), 99–111.
- Römer, Thomas and Marc Brettler (2000), 'Deuteronomy 34 and the Case for a Persian Hexateuch', *JBL* 119: 401–19.
- Roof, Mathilde (1984), *Verhalen over God, de mensen en de wereld: Tora en Profeten*, 2nd edn (Amsterdam and Brussels: Van Goor).
- Rover, Piet Adriaan de s.a. (1942), *Naar 't heilig blad: Bijbelvertelling en -verklaring voor de rijpere jeugd*, vol. 1 (Wageningen: Veenman).
- Rowlands, Michael, Mogens Larsen and Kristian Kristiansen (1990), *Centre and Periphery in the Ancient World* (First published 1987; Cambridge: Cambridge University Press).
- Rudolph, Wilhelm (1968), *Jeremia* (HAT; Tübingen: J. C. B. Mohr; third printing).
- Russell, Malcolm B. (1985), *The First Modern State: Syria under Faysal, 1918–1920* (Studies in Middle Eastern History 7; Minneapolis, MI: Bibliotheca Islamica).
- Ryssel, Victor (1887), *Die Textgestalt und die Echtheit des Buches Micha: Ein kritischer Kommentar zu Micha* (Leipzig: Hirzel).
- Sack, Ronald H. (1972), *Amel-Marduk 562–560 B.C.: A Study Based on Cuneiform, Old Testament, Greek, Latin, and Rabbinical Sources* (AOAT 4; Neukirchen-Vluyn: Neukirchener Verlag).
- (1994), *Neriglissar – King of Babylon* (AOAT 236; Kevelaer: Butzon & Bercker; Neukirchen-Vluyn: Neukirchener).
- (2003), 'Nebuchadnezzar II and the Old Testament: History versus Ideology', in Oded Lipschits and Joseph Blenkinsopp (eds), *Judah and the Judeans in the Neo-Babylonian Period* (Winona Lake, IN: Eisenbrauns), 221–33.
- Sæbø, Magne (ed.) (2008), *Hebrew Bible/Old Testament: The History of its Interpretation. Vol. II: From the Renaissance to the Enlightenment* (Göttingen: Vandenhoeck & Ruprecht).
- Sakenfeld, Katharine Doob (1999), *Ruth* (Interpretation; Louisville: John Knox Press).
- Sander, Hans-Joachim (2013), 'Der ewige Gott hat Raum. Theologie im *spatial turn*', *TRev* 109: 91–110.
- Sanders, James A. (1965), *The Psalms Scroll of Qumrân Cave 11 (11QPs<sup>a</sup>)* (DJD 4; Oxford: Clarendon), 79–85.
- Sandmel, Samuel (1962), 'Parallelomania', *JBL* 81: 1–13.
- Sasson, Jack M. (1979), *Ruth: A New Translation with a Philological Commentary and a Formalist-Folklorist Interpretation, Second Edition with Corrections* (Sheffield: Continuum).
- Schäfer, Gerd (1974), "König der Könige" – "Lied der Lieder" (Heidelberg: Winter).
- Schart, Anton and Jutta Krispenz (eds), *Die Stadt im Zwölfprophetenbuch* (BZAW, 428; Berlin: De Gruyter).
- Schaudig, Hanspeter (2001), *Die Inschriften Nabonids von Babylon und Kyros' des Grossen samt den in ihrem Umfeld entstandenen Tendenzschriften: Textausgabe und Grammatik* (AOAT 256; Münster: Ugarit-Verlag).
- Schechter, Solomon and Charles Taylor (1899), *The Wisdom of Ben Sira: Portions of*



- the Book of Ecclesiasticus from Hebrew Manuscripts in the Cairo Genizah Collection* (Cambridge: Cambridge University Press).
- Schenker, Adrian (2011), 'Gibt es eine *graeca veritas* für die hebräische Bibel?', in Adrian Schenker (ed.), *Anfänge der Textgeschichte des Alten Testaments. Studien zu Entstehung und Verhältnis der frühesten Textformen* (BWANT 194; Stuttgart: Kohlhammer), 177–200.
- Schiphorst, Franciscus Xaverus Maria (1950), *Bijbelse geschiedenis voor het katholieke gezin* (Bilthoven: Nelissen; Antwerpen: 't Groeit).
- Schmid, Konrad (1999), *Erzväter und Exodus: Untersuchungen zur doppelten Begründung der Ursprünge Israels innerhalb der Geschichtsbücher des Alten Testaments* (WMANT 81; Neukirchen-Vluyn: Neukirchener Verlag).
- Schmidt, Brian B. (1994), *Israel's Beneficent Dead: Ancestor Cult and Necromancy in Ancient Israelite Religion and Tradition* (FAT 11; Tübingen: Mohr Siebeck).
- Schmitt, Rüdiger. (2003), 'Gab es einen Bildersturm nach dem Exil? Einige Bemerkungen zur Verwendung von Terrakottafigurinen im nachexilischen Israel', in R. Albertz and B. Becking (eds), *Yahwism after the Exile: Perspectives on Israelite Religion in the Persian Era (Proceedings EABS 2000)* (STAR 5; Leiden: Brill), 186–98.
- Schneiders, Sandra M. (2002), 'To See or Not to See: John 9 as a Synthesis of the Theology and Spirituality of Discipleship', in John Painter, R. Alan Culpepper and Fernando F. Segovia (eds), *Word, Theology, and Community in John* (Fs Robert Kysar; St Louis, MO: Chalice), 189–209.
- Schnutenhaus, Frank (1964), 'Das Kommen und Erscheinen Gottes im Alten Testament', *ZAW* 76: 1–22.
- Schoors, Antoon (2003), 'Theodicy in Qohelet', in Antti Laato and Johannes C. de Moor (eds), *Theodicy in the World of the Bible* (Leiden: Brill), 375–409.
- (2004), *The Preacher Sought to Find Pleasing Words: A Study of the Language of Qohelet, Part II: Vocabulary* (Leuven: Peeters).
- (2013), *Ecclesiastes* (HCOT; Leuven: Peeters).
- Schorch, Stefan (2003), 'Die Propheten und der Karneval: Marzeach – Maioumas – Maimuna', *VT* 53: 397–415.
- Schwarz, Günther (1970), "'... das Licht Israels'? Eine Emendation', *ZAW* 82: 447–8.
- Schwemer, Daniel (2001), *Die Wettergottgestalten Mesopotamiens und Nordsyriens im Zeitalter der Keilschriftkulturen* (Wiesbaden: Harrassowitz).
- Schwiderski, Dirk (2000), *Handbuch des nordwestsemitischen Briefformulars: Ein Beitrag zur Echtheitsfrage der aramäischen Briefe des Esrabuches* (BZAW 295; Berlin/New York: De Gruyter).
- Selman, Martin J. (1996), 'אִיר', in Willem A. VanGemeren (ed.), *New International Dictionary of Old Testament Theology and Exegesis*, vol. 1 (Carlisle: Paternoster), 324–9.
- Selms, Adrianus van (1974), *Jeremia deel II* (POT; Nijkerk: Callenbach).
- Seow, Choon-Leong (2013), *Job 1–21: Interpretation and Commentary* (Illuminations; Grand Rapids: Eerdmans).
- Sepp, Alidus Anne s.a. (1925), *Bijbelsche geschiedenis met plaatjes, Vol. 1: Oude Testament*, 2nd edn (Hillegom: Editio).
- Seux, M. Joseph (1967), *Épithètes royales akkadiennes et sumériennes* (Paris: Letouzey et Ané).
- Shanks, Hershel (1999), 'Everything You Ever Knew about Jerusalem is Wrong (Well, Almost)', *BAR* 25/6: 20–9.

- (2007), 'Assyrian Palace Discovered in Ashdod', *BAR* 33/1: 56–60.
- Sherwood, Yvonne (2013), 'Beyond "Reception History": Staging the Disaster of the Spanish Conquest on the Stage of Jeremiah', *Paper delivered at IOSOT Conference Munich*.
- Shveka, Avi Shveka and Pierre Van Hecke (2014), 'The Metaphor of Criminal Charge as a Paradigm for the Conflict between Job and His Friends', *Ephemerides Theologicae Lovanienses* 90: 99–119.
- Skehan, Patrick W. (1979), 'Structures in Poems on Wisdom: Proverbs 8 and Sirach 24', *CBQ* 41: 365–79.
- Skehan, Patrick W. and Alexander A. Di Lella (1987), *The Wisdom of Ben Sira* (AB 39; New York: Doubleday).
- Sleeman, Matthew (2013), 'Critical Spatial Theory 2.0', in Gert T. M. Prinsloo and Christl M. Maier (eds), *Constructions of Space V: Place, Space and Identity in the Ancient Mediterranean World* (LHBOTS 576; London: Bloomsbury), 49–66.
- Smelik, Klaas (2000), *Ruth* (Verklaring van de Hebreeuwse Bijbel; Kampen: Kok).
- (2004), 'The Function of Jeremiah 50 and 51 in the Book of Jeremiah', in Martin Kessler (ed.), *Reading the Book of Jeremiah: A Search for Coherence* (Winona Lake, IN: Eisenbrauns), 87–98.
- (2014), 'Eyewitness Accounts in the Book of Samuel? A Reappraisal', in Klaas Smelik and Karolien Vermeulen (eds), *Approaches to Literacy Readings of Ancient Jewish Writings* (SSN 62; Leiden: Brill), 77–97.
- Smith, Lesley M. (1996), *Medieval Exegesis in Translation: Commentaries on the Book of Ruth* (Kalamazoo: Western Michigan University).
- Smith, Mark S. (2001), *The Origins of Biblical Monotheism: Israel's Polytheistic Background and the Ugaritic Texts* (Oxford: Oxford University Press).
- Snaith, John G. (1967), 'Biblical Quotations in the Hebrew of Ecclesiasticus', *JTS* 19: 1–12.
- Soden, Wolfram von (1936), 'Leistung und Grenze sumerischer und babylonischer Wissenschaft', *Die Welt als Geschichte* 2: 411–64, 509–57.
- (1960), 'Licht und Finsternis in der sumerischen und babylonischen Religion', *Studium Generale* 13: 647–53.
- Soldt, Wilfred Hugo van (1991), *Studies in the Akkadian of Ugarit. Dating and Grammar* (AOAT 40; Kevelaar: Butzon & Bercker; Neukirchen-Vluyn: Neukirchener Verlag).
- (2010), 'The Akkadian Legal Texts from Ugarit', in Sophie Démaire-Lafont and André Lemaire (eds), *Trois millénaires de formulaires juridiques. Sciences Historiques et Philologiques* (Hautes études orientales 48; Moyen et Proche-Orient 4; Genève: Droz), 85–124.
- Southwood, Katherine E. (2012), *Ethnicity and the Mixed Marriage Crisis in Ezra 9–10: An Anthropological Approach* (Oxford Theological Monographs; Oxford: Oxford University Press).
- Spalinger, Anthony (1992), '3d Intermediate-Saite Period (Dyn. 21–26)', in David Noel Freedman et al. (eds), *The Anchor Bible Dictionary. Volume 2* (New York: Doubleday), 353–64.
- Sparnaaij, C. (1911), *De Bijbel aan kinderen verteld, Vol. 1: Het Oude Testament* (Baarn: Hollandia).
- Spender, Stephen (1986), *Eliot* (Glasgow: Fontana Paperbacks).
- Spiegel, Shalom (1945), 'Noah, Daniel, and Job: Touching on Canaanite Relics in the Legends of the Jews', in Louis Ginzberg, *Jubilee Volume on the Occasion of His Seventieth Birthday. English Section* (New York: American Academy of Jewish Research), 305–55.

- Spronk, Klaas (1986), *Beatific Afterlife in Ancient Israel and in the Ancient Near East* (AOAT 219; Kevelaer: Butzon & Bercker; Neukirchen-Vluyn: Neukirchener Verlag).
- (2010), 'The Book of Judges as a Late Construct', in Louis Jonker (ed.), *Historiography and Identity: (Re)Formulation in Second Temple Historiographical Literature* (New York: T & T Clark), 15–28.
- Stade, Bernhard (1881), 'Bemerkungen über das Buch Micha', *ZAW* 1: 161–72.
- (1883), 'Weitere Bemerkungen zu Micha 4.5', *ZAW* 3: 1–16.
- (1903), 'Streiflichter auf die Entstehung der jetzigen Gestalt der alttestamentlichen Prophetenschriften, 4. Micha 1.2–4; 5. Micha 7.7–20, ein Psalm', *ZAW* 23: 153–71.
- Staples, William E. (1937), 'The Book of Ruth', *American Journal of Semitic Languages and Literatures* 53: 145–57.
- Stausberg, Michael (2007), 'The Study of Religion(s) in Western Europe (I): Prehistory and History until World War II', *Religion* 37: 294–318.
- (2008), 'The Study of Religion(s) in Western Europe (II): Institutional Developments after World War II', *Religion* 38: 305–18.
- (2009), 'The Study of Religion(s) in Western Europe (III): Further Developments after World War II', *Religion* 39: 261–82.
- Stavrakopoulou, Francesca (2006), 'Exploring the Garden of Uzza: Death, Burial and Ideologies of Kingship', *Bib* 87: 1–21.
- Steck, Odil Hannes (1985), *Bereitete Heimkehr: Jesaja 35 als redaktionelle Brücke zwischen dem Ersten und dem Zweiten Jesaja* (SBS 121; Stuttgart: Katholisches Bibelwerk).
- Steen, Eveline J. van der (1996), 'The Central East Jordan Valley in the Late Bronze and Early Iron Ages', *BASOR* 302: 51–70.
- (2002/2004), *Tribes and Territories in Transition. The Central East Jordan Valley and Surrounding Regions in the Late Bronze and Early Iron Ages: A Study of the Sources* (diss. Groningen) = (OLA 130; Leuven: Peeters).
- Stern, Ephraim (1976), 'Bes Vases from Palestine and Syria', *IEJ* 26/4: 183–87, plates 32–3.
- (1982), *Material Culture of the Land of the Bible in the Persian Period 538–332 B.C.* (trans. Essa Cindorf; Jerusalem: Israel Exploration Society; Warminster: Aris & Philips).
- (1984), 'The Archaeology of Persian Palestine', in William D. Davies and Louis Finkelstein (eds), *The Cambridge History of Judaism. Volume 1: Introduction; The Persian Period* (Cambridge: Cambridge University Press), 88–114 (reprinted 2003 *et passim*).
- (1999), 'Religion in Palestine in the Assyrian and Persian periods', in Bob Becking and Marjo C. A. Korpel (eds), 245–55.
- (2006), 'The Religious Revolution in Persian-Period Judah', in Oded Lipschits and Manfred Oeming (eds), 199–205.
- (2007), *En-Gedi Excavations I: Final Report (1961 – 1965)* (Jerusalem: Israel Exploration Society).
- Stern, Ephraim and Svetlana Matskevich (2007), 'Stratigraphy of Stratum IV', in Ephraim Stern (ed.), *En-Gedi Excavations I: Final Report (1961–1965)* (Jerusalem: Israel Exploration Society), 193–7.
- Steuernagel, Carl (1912), *Lehrbuch der Einleitung in das Alte Testament: mit einem Anhang über die Apokryphen und Pseudepigraphen* (Tübingen: Mohr).
- Stipp, Hermann-Josef (1994), *Das masoretische und alexandrinische Sondergut des Jeremiabuches: Textgeschichtlicher Rang, Eigenarten, Triebkräfte* (OBO 136; Freiburg/Göttingen: Universitätsverlag/Vandenhoeck & Ruprecht).
- Stolz, Fritz (1996), *Einführung in den biblischen Monotheismus* (Die Theologie:

- Einführungen in Gegenstand, Methoden und Ergebnisse ihren Disziplinen und Nachbarwissenschaften; Darmstadt: Wissenschaftliche Buchgesellschaft).
- (1998), 'Der Gott der Theologie und die Götter der Religionswissenschaft', in Ingo U. Dalferth, Hans Jürgen Luibl and Hans Weder (eds), *Die Wissenschaften und Gott: Ringvorlesung aus Anlass des 60. Geburtstages des Rektors der Universität Zürich, Prof. Dr. Hans Heinrich Schmid* (Theophil 9; Zürich: Pano), 155–73; repr. in Daria Pezzoli-Olgiati et al. (eds), *Religion und Rekonstruktion: Ausgewählte Aufsätze* (Göttingen: Vandenhoeck & Ruprecht, 2004), 287–304.
- Stone, Elizabeth (1997), 'City-States and their Centres: The Mesopotamian Example', in Deborah L. Nichols and Thomas H. Charlton (eds), *The Archaeology of City States: Cross-Cultural Approaches* (Smithsonian Series in Archaeological Inquiry; Washington/London: Smithsonian), 15–26.
- Strange, John (2001), 'The Late Bronze Age', in MacDonald et al., 291–321.
- (2009), 'Tall al-Fukhar 1990–1993 and 2002', *Studies in the History and Archaeology of Jordan* 10: 611–15.
- Suriano, Matthew J. (2009), 'Dynasty Building at Ugarit: The Ritual and Political Context of KTU 1.161', *AulOr* 27: 105–23.
- (2010a), 'A Place in the Dust: Text, Topography and a Toponymic Note on Micah 1:10–12a', *VT* 60: 433–46.
- (2010b), *The Politics of Dead Kings. Dynastic Ancestors in the Book of Kings and Ancient Israel* (FAT II/48; Tübingen: Mohr Siebeck).
- Sweeney, Marvin A. (1996), *Isaiah 1–39 with an Introduction to Prophetic Literature* (FOTL 16; Grand Rapids, MI: Eerdmans).
- Tadmor, Hayim (2007), *The Inscriptions of Tiglath-pileser III King of Assyrian. Critical Edition, with Introductions, Translations and Commentary, with Addenda et Corrigenda* (Repr. of 1994 edn; Jerusalem: The Israel Academy of Sciences and Humanities).
- Thalmann, Jean-Paul (1990), 'Beth-Shan satellite en Égypte', *Monde Biblique* 66: 2–10.
- Thompson, Henry O. (1992), 'Jordan River', in David Noel Freedman (ed.), *The Anchor Bible Dictionary*, vol. 3 (New York: Doubleday), 953–8.
- Thompson, John (1987), *The Book of Jeremiah* (NICOT; Grand Rapids, MI: Eerdmans; second printing).
- Tigay, Jeffrey (1982), *The Evolution of the Gilgamesh Epic* (Philadelphia: University of Pennsylvania; reprint 2002).
- Toorn, Karel van der (1996), *Family Religion in Babylonia, Syria, and Israel* (Leiden: Brill).
- (ed.) (1997), *The Image and the Book: Iconic Cults, Aniconism, and the Rise of Book Religion in Israel and the Ancient Near East* (CBET 21; Leuven: Peeters).
- (2003), 'Theodicy in Akkadian Literature', in Antti Laato and Johannes C. de Moor (eds), *Theodicy in the World of the Bible* (Leiden: Brill), 57–89.
- (2007), *Scribal Culture and the Making of the Hebrew Bible* (Cambridge: Harvard University Press).
- Toorn, Karel van der, Bob Becking and Pieter W. van der Horst (eds) (1999), *Dictionary of Deities and Demons in the Bible*, 2nd rev. edn (Leiden: Brill; Grand Rapids: Eerdmans).
- Toury, G. (1995), *Descriptive Translation Studies and Beyond* (BTL 4; Amsterdam and Philadelphia: Benjamins Translation Library).
- Trenchard, Warren C. (1982), *Ben Sira's View of Women: A Literary Analysis* (BJS 38; Chico: Scholars Press).
- Treves, Marco (1956), 'Studi su Gesù ben Sirach', *La Rassegna Mensile di Israel* 22: 387–97.
- Trompf, Garry W. (1979a), 'Notions of Historical Recurrence', in John A. Emerton

- (ed.), *Studies in the Historical Books of the Old Testament* (VTSup 30; Leiden: Brill), 213–29.
- (1979b), *The Idea of Historical Recurrence in Western Thought* (Berkeley: University of California Press).
- Troxel, Ronald L. (2008), *LXX-Isaiah as Translation and Interpretation: The Strategies of the Translator of the Septuagint of Isaiah* (JSJSup 124; Leiden: Brill).
- Tsevat, Matitياهو (1980), ‘The Meaning of the Book of Job’, in *The Meaning of the Book of Job and Other Biblical Studies* (New York: Ktav), 1–37 (reprinted from *HUCA* 37 [1966], 73–106).
- Tubb, Jonathan N. (1988), ‘Tell es-Sa’idiyeh: Preliminary Report on the First Three Seasons of Renewed Excavations, 1988’, *Levant* 20: 23–89.
- Tur-Sinai, Naftali Herz (1961), ‘A Contribution to the Understanding of Isaiah i-xii’, in C. Rabin (ed.), *Studies in the Bible* (ScrH 8; Jerusalem: Magnes), 154–88.
- Tylor, Edward B. (1871), *Primitive Culture: Researches into the Development of Mythology, Philosophy, Religion, Art, and Custom* (London: John Murray).
- Uehlinger, Christoph (1997), ‘Anthropomorphic Cult Statuary in Iron Age Palestine and the Search for Yahweh’s Cult Images’, in Van der Toorn 1997: 97–155.
- (1998), ‘... und wo sind die Götter von Samarien?’: Die Wegführung syrisch-palästinischer Kultstatuen auf einem Relief Sargons II. in Ḥoršābād/Dūr- Šarrukīn, in M. Dietrich and I. Kottsieper (eds), *‘Und Mose schrieb dieses Lied auf’: Studien zum Alten Testament und zum Alten Orient* (Fs Oswalt Loretz; AOAT 250; Münster: Ugarit-Verlag), 739–76.
- (2001), ‘Perserzeitliche Reiterfigur’, in Othmar Keel and Thomas Staubli (eds), *‘Im Schatten Deiner Flügel’: Tiere in der Bibel und im alten Orient* (Fribourg: Bibel + Orient Museum), 40–1.
- (2003), ‘“Hat YHWH denn wirklich nur mit Mose geredet?” Biblische Exegese zwischen Religionsgeschichte und Theologie, am Beispiel von Num 12’, *BZ* 44: 230–59.
- (2010), ‘Religionswissenschaft in der Schweiz: Geschichte und aktuelle Perspektiven’, *Bulletin der Vereinigung der Schweizerischen Hochschuldozierenden* 36/1: 5–12.
- Ulfers, Siebold s.a. (1889), *De bijbelsche geschiedenis aan kinderen verhaald* (Rotterdam: Bolle).
- Ussishkin, David (2004), ‘Hebrew Inscriptions, Section B: The Royal Judean Storage Jars and Seal Impressions from the Renewed Excavations’, in David Ussishkin (ed.), *The Renewed Archaeological Excavations at Lachish (1973–1994)* (Tel Aviv: Tel Aviv University), 2133–47.
- (2007), ‘Megiddo and Samaria: A Rejoinder to Norma Franklin’, *BASOR* 348: 49–70.
- (2009), ‘The Temple Mount in Jerusalem During the First Temple Period: An Archaeologist’s View’, in D. Schloen (ed.), *Exploring the Longue Durée: Essays in Honor of Lawrence E. Stager* (Winona Lake: Eisenbrauns), 473–83.
- Utzschneider, Helmut (2005), *Micha* (ZBK.AT 24/1; Zürich: Theologischer Verlag).
- Valkama, Kirsi (2012), *Judah in the Mid-Sixth Century BCE: Archaeological Evidence for a Post-Collapse Society* (Helsinki: University of Helsinki).
- Van Campen, Abraham Willem (1857), *De Bijbel voor jeugdige christenen: Godsdienstig huisboek* (Tiel: Campagne).
- Van der Palm, Johannes Henricus (1820), *Bijbel voor de jeugd*, vol. 4, 2nd edn (Leiden: Du Mortier).
- Van Seters, John (1983), *In Search of History: Historiography in the Ancient World and the Origins of Biblical History* (New Haven: Yale University Press).
- (1988), ‘The Primeval Stories of Greece and Israel Compared’, *ZAW* 100: 2–22.

- (1994), *The Life of Moses. The Yahwist as Historian in Exodus–Numbers* (Louisville, KY: Westminster/John Knox).
- Vaughn, Andrew G. and Ann E. Killebrew (eds) (2003), *Jerusalem in Bible and Archaeology: The First Temple Period* (SBLSS 18; Atlanta: SBL).
- Vaux, Roland de (1971), *Histoire ancienne d'Israël: Des origines à installation en Canaan* (Paris: Librairie Lecoffre).
- Veenhof, Klaas (2001), *Geschichte des Alten Orients bis zur Zeit Alexanders des Großen* (GAT 11; Göttingen: Vandenhoeck & Ruprecht).
- Veijola, Timo (1977), *Das Königtum in der Beurteilung der deuteronomistischen Historiographie: Eine redaktionsgeschichtliche Untersuchung* (AASFB 198; Helsinki: Suomalainen Tiedeakatemia).
- (1990), *David. Gesammelte Studien zu den Davidüberlieferungen des Alten Testaments* (Schriften der Finnischen exegetischen Gesellschaft 52; Helsinki/Göttingen: Finnische Exegetische Gesellschaft/Vandenhoeck & Ruprecht).
- (2007), 'Das Opfer des Abraham – Paradigma des Glaubens aus dem nachexilischen Zeitalter', in Timo Veijola (ed.), *Offenbarung und Anfechtung: Hermeneutisch-theologische Studien zum Alten Testament* (BThSt 89; Neukirchen-Vluyn: Neukirchener), 88–133.
- Vernet, André et al. (eds) (1997), *Le bibliothèque de l'Abbaye de Clavaux du XII<sup>e</sup> au XVIII<sup>e</sup> siècle (Documents, Études et Répertoires publiés par l'Institut de Recherche et d'Histoire des Textes), tome 2: Les manuscrits conservés, Première partie: Manuscrits bibliques patristiques et théologiques* (Paris: CNRS Éditions).
- Vieweger, Dieter (2011), 'The Transition from the Bronze to the Iron Age in Northern Palestine, Archaeological and Archaeometric Investigations on Tall Zirā'a, Ägypten und Levante 21: 305–17.
- Vieweger, Dieter and Jutta Häser (2007), 'Tall Zira'a. Five Thousand Years of Palestinian History on a Single-Settlement Mound', *Near Eastern Archaeology* 70: 147–67.
- (2010), 'Das "Gadara Region Project": Der Tell Zerā'a in den Jahren 2007 bis 2009', *ZDPV* 126: 1–28.
- Virolleaud, Charles (1951), 'Six textes de Ras Shamra provenant de la XIV<sup>e</sup> campagne (1950)', *Syria* 28: 163–79.
- Volz, Paul (1922), *Der Prophet Jeremia übersetzt und erklärt* (KAT; Leipzig and Erlangen: A. Deichertsche Verlagsbuchhandlung).
- Wagenaar, Jan A. (2001), *Judgement and Salvation: The Composition and Redaction of Micah 2–5* (VTSup 85; Leiden: Brill).
- Wagner, Peter (1994), *Die Entwicklung der Sakralarchitektur in Nordsyrien und Südostkleinasien vom Neolithikum bis in das 1. Jt. v. Chr. (MUS XV)* (München: Profil Verlag).
- Wagner, Volker (2004–7), 'Die Rolle Bethlehems in Mi 5,1–5', *ZAH* 17–20: 197–217.
- Wajdenbaum, Philippe (2011), *Argonauts of the Desert: Structural Analysis of the Hebrew Bible* (Copenhagen International Seminar; Sheffield: Equinox).
- Waltke, Bruce K (2007), *A Commentary on Micah* (Grand Rapids: Eerdmans).
- Wambacq, Benjamin (1957), *Jeremias/Klaagliederen/Baruch/Brief van Jeremias uit de grondtekst vertaald en uitgelegd* (BOT; Roermond and Maaseik: Romen).
- Ward, William A. (1973), 'A Possible New Link between Egypt and Jordan during the Reign of Amenhotep III', *ADAJ* 18 (1973), 45–6, Plate XXVII 1–3.
- Wartke, Ralf-B. (2005), *Sam'al: Ein aramäischer Stadtstaat des 10. bis 8. Jahrhunderts v. Chr. und die Geschichte seiner Erforschung* (Mainz: Vorderasiatisches Museum, Von Zabern).
- Waterfield, Robin (2010), *Polybius, The Histories* (Oxford: Oxford University Press).

- Weidner, Ernst F. (1939), 'Jojachin, König von Juda, in babylonischen Keilschrifttexten', in *Mélanges syriens offerts à René Dussaud; secrétaire perpétuel de l'Académie des Inscriptions et Belles-Lettres par ses amis et ses élèves, vol. 2* (Bibliothèque archéologique et historique 30, 2 vols; Paris: Geuthner), 923–35.
- Weill, Raymond (1920), *La cité de David. Compte rendu des fouilles exécutées, à Jerusalem, sur le site de la ville primitive: Campagne 1913–1914* (Paris: Geuthner).
- Weippert, Helga (1988), *Palästina in vorhellenistischer Zeit* (Handbuch der Archäologie Vorderasien 2/1; München: Beck).
- Weippert, Manfred (2010), *Historisches Textbuch zum Alten Testament* (Grundrisse zum Alten Testament 10; Göttingen: Vandenhoeck & Ruprecht).
- Weiser, Arthur (1969), *Das Buch Jeremia* (ATD; Göttingen: Vandenhoeck & Ruprecht; (sixth printing).
- (1985), *Die Propheten Hosea, Joel, Amos, Obadja, Jona, Micha* (ATD 24/8; Göttingen: Vandenhoeck & Ruprecht).
- Weitzman, Steve (2002), 'The Samson Story as a Border Fiction', *BibInt* 10: 159–74.
- Welten, Peter (1973), *Geschichte und Geschichtsdarstellung in den Chronikbüchern* (WMANT 42; Neukirchen-Vluyn: Neukirchener Verlag).
- Wesseliuss, Jan-Wim (2002), *The Origin of the History of Israel: Herodotus' Histories as Blueprint for the First Books of the Bible* (JSOTSup 345; London: Sheffield Academic Press).
- West, Martin L. (1966), *Hesiod Theogony* (Oxford: Clarendon Press).
- (1997), *The East Face of Helicon: West-Asiatic Elements in Greek Poetry and Myth* (Oxford: Oxford University Press).
- Westermann, Claus (1981), *Genesis. 2. Teilband: Genesis 12–36* (BKAT I/2; Neukirchen-Vluyn: Neukirchener Verlag).
- Wetter, Anne-Mareike (2014a), 'Ruth – A Born-Again Israelite? One Woman's Journey Through Space and Time', in Ehud Ben Zvi and Diana Edelman (eds), *Imagining the Other and Constructing Israelite Identity in the Early Second Temple Period* (LHBOTS; London and New York: T & T Clark Bloomsbury), 144–62.
- (2014b), *Judging By Her: Reconfiguring Israel in Ruth, Esther, and Judith* (Quaestiones Infitiae 80; Utrecht: Utrecht University).
- Whybray, R. Norman (1989), *Ecclesiastes* (NCB; Grand Rapids: Eerdmans; London: Marshall, Morgan & Scott).
- Wildberger, Hans (1978), *Jesaja. Bd. II: Jesaja 13–27* (BKAT 10/2; Neukirchen: Neukirchener Verlag).
- (1980), *Jesaja 1–12* (BKAT 10/1, 2nd edn; Neukirchen-Vluyn: Neukirchener Verlag) = ET, *Isaiah 1–12: A Commentary* (Minneapolis: Fortress, 1991).
- Wilk, Florian (2010), 'Between Scripture and History: Technique and Hermeneutics of Interpreting Biblical Prophets in the Septuagint of Isaiah and the Letters of Paul', in Arie van der Kooij and Michaël N. van der Meer (eds), *The Old Greek of Isaiah: Issues and Perspectives* (CBET 55; Leuven: Peeters), 189–209.
- Willi-Plein, Ina (2002), 'Michal und die Anfänge des Königtums in Israel', in Ina Willi-Plein (ed.), *Sprache als Schlüssel: Gesammelte Aufsätze zum Alten Testament* (Neukirchen-Vluyn: Neukirchener Verlag), 79–96.
- Williamson, H. G. M. (1985), *Ezra, Nehemiah* (WBC 16; Waco, TX: Word Books).
- (2001), 'Isaiah and the Holy One of Israel', in Ada Rapoport-Albert and Gillian Greenberg (eds), *Biblical Hebrew, Biblical Texts: Essays in Memory of Michael P. Weitzman* (JSOTSup 333; London: Sheffield Academic Press), 22–38.

- (2006), *A Critical and Exegetical Commentary on Isaiah 1–27*, vol. 1: *Commentary on Isaiah 1–5* (ICC; London: T&T Clark International).
- Wilson, Ian D. (2012), 'Judean Pillar Figurines and Ethnic Identity in the Shadow of Assyria', *JSOT* 36: 259–78.
- Wimmer, Stefan Jakob (2002), 'A New Stela of Ramesses II in Jordan in the Context of Egyptian Royal Stelae in the Levant', *3ICAANE*, Paris, 18 April 2002. [http://www.stefan-jakob-wimmer.de/3ICAANE\\_wimmer.pdf](http://www.stefan-jakob-wimmer.de/3ICAANE_wimmer.pdf)
- Wiseman, Donald J. (1961), *Chronicles of Chaldean Kings (626–556 B.C.) in the British Museum* (Reprint of 1956 edn; London: The British Museum).
- (2000), 'Babylonia 605–539 B.C.', in John Boardman et al. (eds), *The Assyrian and Babylonian Empires and Other States of the Near East, from the Eight to the Sixth Centuries B.C.*, 2nd edn (CAH 3/2; Cambridge: Cambridge University Press), 229–51.
- Witulski, Thomas (2010), 'Der Titel Nāśī' bei Ezechiel, in den qumranischen Schriften und bei Bar Kokhba – ein Beitrag zur ideologischen Einordnung des Bar Kokhba-Aufstandes', *Studii Biblici Franciscani Liber Anuus* 60: 189–234.
- Wolff, Hans Walter (1982), *Dodekapropheten 4: Micha* (BKAT 14/4); Neukirchen-Vluyn: Neukirchener Verlag.
- Wolffenbuttel-van Rooijen, H. (1950), *Geschiedenis van het Oude Testament en Geschiedenis van het Nieuwe Testament*, vol. 1 (Utrecht: De Fontein).
- Woolley, Leonard (1949), 'Introduction', in Sidney Smith (ed.), *The Statue of Idri-mi* (London: The British Institute of Archaeology), 1–9.
- (1955), *Alalakh. An Account of the Excavations at Tell Atchana in the Hatay, 1937–1949* (Oxford: Society of Antiquaries).
- Woude, Adam van der (1976), *Micha* (POT; Nijkerk: Callenbach).
- Wright, Benjamin G. (1989), *No Small Difference: Sirach's Relationship to its Hebrew Parent Text* (SCS 26; Atlanta: Scholars Press).
- Wright, Jacob L. (2011), 'War Commemoration and the Interpretation of Judges 5:15b–17', *VT* 61: 505–21.
- Wright IV, William M. (2009), *Rhetoric and Theology: Figural Reading of John 9* (BZNV 165; Berlin: De Gruyter).
- Yadin, Yigael (1965) *The Ben Sira Scroll from Masada with Introduction, Emendations and Commentary* (Jerusalem: Israel Exploration Society and the Shrine of the Book), reprinted in *Masada VI: The Yigael Yadin Excavations 1963–1965, Final Reports* (Jerusalem: Israel Exploration Society/The Hebrew University of Jerusalem, 1999), 152–225.
- Yadin, Yigael et al. (1958), *Hazor I: An Account of the First Season of Excavations, 1955* (Jerusalem: Magnes Press).
- Yassine, Kheir N. (1975), 'Antropoid Coffins from Raghdan Royal Palace Tomb in Amman', *ADAJ* 20: 57–68, 165–8.
- (1983), 'El Mabrak: An Architectural Analogue of the Amman Airport Type?', *ADAJ* 27: 491–3.
- Young, Robb A. (2012), *Hezekiah in History and Tradition* (VTSup 155; Leiden: Brill).
- Younger Jr., K. Lawson (2003), 'Assyrian Involvement in the Southern Levant', in Vaughn and Killebrew (2003), 235–63.
- Zadok, Ran (2012), 'Occupations and Status Categories (Classes) in Borsippa', Pages in Aharon Oppenheimer and Raz Mustigman (eds), *Israel and the Diaspora in the Time of the Second Temple and the Mishnah: Aryeh Kasher Memorial Volume* (Te'uda. The



- Chaim Rosenberg School of Jewish Studies Research Series 25; Tel Aviv: Tel Aviv University), XXXI–LXIII.
- Zakovitch, Yair (1999), *Das Buch Rut: Ein jüdischer Kommentar* (SBS 177; Stuttgart: Katholisches Bibelwerk).
- Zapff, Burkard M. (1997), *Redaktionsgeschichtliche Studien zum Michabuch im Kontext des Dodekapropheten* (BZAW 256; Berlin: De Gruyter).
- Zenger, Erich (1986), *Das Buch Ruth* (Zürcher Bibelkommentare 8; Zürich: Theologischer Verlag).
- Zevit, Z. (2005), 'Dating Ruth: Legal, Linguistic and Historical Observations', *ZAW* 117: 574–600.
- Ziegler, Joseph (1934), *Untersuchungen zur Septuaginta des Buches Isaias* (ATABh 12/3; Münster: Aschendorff).
- (1965), *Sapientia Iesu Filii Sirach* (Septuaginta Vetus Testamentum Graecum Auctoritate Societatis Litterarum Göttingensis editum XII/2; Göttingen: Vandenhoeck & Ruprecht).
- Zimansky, Paul E. (1985), *Ecology and Empire: The Structure of the Urartian State* (Studies in Ancient Oriental Civilization 41; Chicago, IL: The Oriental Institute).
- Zimmer, Tilmann (1999), *Zwischen Tod und Lebensglück: Eine Untersuchung zur Anthropologie Kohelets* (BZAW 286; Berlin: De Gruyter).
- Zimmerli, Walther (1979), *Ezechiel* (BKAT XIII/2; Neukirchen-Vluyn: Neukirchener Verlag).
- Zorn, Jeffrey R. (1993), 'Tell en-Naşbeh: A Re-Evaluation of the Architecture and Stratigraphy of the Early Bronze Age, Iron Age and Later Periods (Volumes I-IV)', PhD Dissertation Berkeley (Ann Arbor: UMI).
- (2003), 'Tell en-Naşbeh and the Problem of the Material Culture of the 6th Century', in Oded Lipschits and Joseph Blenkinsopp (eds), *Judah and the Judeans in the Neo-Babylonian Period* (Winona Lake: Eisenbrauns), 413–47.