

OLD TESTAMENT ABSTRACTS

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Reception of the Writings and Their Place in the Biblical Canon”; Timothy J. Stone, “The Canonical Shape and Function of the Writings”; Alan Cooper, “Aspects of Jewish Reception of the Ketuvim (Writings)”; Mark W. Elliott, “The Writings in the Christian Bible”; and Donn F. Morgan, “The Writings and Canon: Enduring Issues and Legacy.” The volume concludes with indexes of modern authors and textual references.—C.T.B.

1620. [Job] MARLEN BUNZEL, *Ijob im Beziehungsraum mit Gott: Semantische Raumanalysen zum Ijobbuch* (Herders Biblische Studien 89; Freiburg i. Br./Basel/Vienna: Herder, 2018). Pp. 348. €60. ISBN 978-3-451-37792-1.

B.’s study is the published version of her 2017 Erfurt dissertation (supervisor: Norbert Clemens Baumgart). B. analyzes the relationship between Job and God from Job’s perspective. The text expresses this point by means of correlative spatial metaphors (German: *Beziehungsraum*). Overall, B.’s analysis is synchronic, identifying the Job of the prologue (chaps. 1–2) with the lamenting and argumentative Job of the following chapters. The study’s theoretical foundation is set out in detailed preliminary considerations about the concept of *Beziehungsraum*, according to which any description of Job’s relation to God must not ignore the (spatial) dimension of Job’s body. The study’s titled main chapter (“Zum Beziehungsraum Ijob–Gott”) focuses on the significant developments of the above-named relation in its spatial articulations over the course of the book. Job continues to modify his construction regarding relational spaces right up to Yhwh’s final epiphany in a way readers can follow. The study closes with an extensive bibliography and an index of biblical references.—T.H.

1621. [Job] LUIGI CASTANGIA, *Timore e Tremore: I significati del timore di Dio nel libro di Giobbe* (Studi biblici 87; Bologna: EDB, 2018). Pp. 90. Paper €10. ISBN 978-88-10-41040-0.

“Fear” in its various forms and nuances is a key theme in the Book of Job, where the root *yr* occurs a total of 17 times. In this brief monograph, C. traces the unfolding of the theme over the course of the book in its extant form in light of its treatment elsewhere in the OT (esp. in Deuteronomy and Proverbs) and ANE literature. As C. notes, Job, at the start of the book, is presented by the Deity himself as an exemplary “God-fearer” in the religious and ethical sense of the term. As such, according to the perspective inculcated in Deuteronomy and Proverbs, he is assured of God’s blessings in his (earthly) life. On the contrary, however, as the book’s story continues, Job becomes the object of God-sent “terrors,” which lead him to remonstrate with God in sharply worded terms. Still, through everything, Job does not cease to be a God-fearer in that he persists in addressing himself to God as the only one who can resolve his predicament, this being recognized by God himself in his declaration that Job has spoken “rightly” about him in 42:8. At the same time, through what befalls him, God-fearer Job does come to recognize that the nexus between God-fearing and mundane prosperity is never a necessary one that could or would constrain and limit God’s freedom to act as he sees fit. [Translated and adapted from published abstract—C.T.B.]

1622. [OG Job] MARIKE DHONT, *Style and Context of Old Greek Job* (JSJSup 183; Leiden/Boston: Brill, 2018). Pp. x + 409. \$144, €125. ISBN 98-90-04-358-35848-5.

In previous descriptions of OG Job, its translation technique, its style, and its cultural outlook tend to be confused. In this study, I propose an alternative approach to OG Job as a translation, an artifact of Hellenistic-Jewish literature, and as a product of an inter-