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765. [2 Samuel 7, 12; 1 Kings 1] IONEL ABABI, *Nathan et la succession de David: Une étude synchronique de 2 Samuel 7 et 12, et 1 Rois 1* (Biblical Tools and Studies 32; Leuven/Paris/Bristol, CT: Peeters, 2017). Pp. xiv + 298. €78. ISBN 978-90-429-4515-0.

Previous studies of the three chapters of A.'s title have mostly been diachronically and historically oriented and have tended to see the portrayals of the prophet Nathan in those chapters as deriving from different authors with divergent images of Nathan, whose historical identity accordingly remains elusive. In this revision of his 2013 Université catholique de Louvain dissertation (A. Wénin, director), A. adopts a different, synchronic, more specifically narrative-critical, approach to the above Nathan materials, seeking to clarify how these function within the narrative extending from 1 Samuel 13 to 1 Kings 1, the central question of which concerns the royal succession in Israel from the moment Yhwh rejects Saul as king in 1 Samuel 13 until Solomon is established as king in place of David in 1 Kings 1. After an introductory chapter that surveys this wider context of the three Nathan passages, A. devotes a chapter apiece to each of these units. In these core chapters of his work, A. begins with general remarks about, e.g., the unifying features of the given segment, its internal organization, the author's deployment of space and time, and his way of situating the characters vis-à-vis readers' knowledge and expectations. On this basis, he then proceeds to a close reading of the segment in question in which he highlights, *inter alia*, the author's artful use of literary techniques to keep the reader in suspense and desirous of reading further. From this study, it emerges that, at the synchronic level, Nathan can be viewed as a coherent, albeit complex, character, who, over the course of the above three episodes, functions—with considerable creativity and verbal resourcefulness—both to announce and to bring to realization Yhwh's intentions regarding David's successor, i.e., the divinely "beloved" Solomon (see 2 Sam 12:24-25). In so doing, Nathan shows himself as indeed deserving of the designation "prophet" that is recurrently used of him.—C.T.B.

766. [1–2 Kings] ROBERTO REGGI, *La Bibbia Quardriformi: Re 1 e 2* (Bologna: EDB, 2018). Pp. 311. Paper €35. ISBN 978-88-10-82136-7.

R.'s work, part of a series that will eventually encompass the entire OT, provides Italian-language readers with a resource for comparative Bible study by making available to them the text of 1 and 2 Kings in four linguistic renditions, i.e., the MT, the LXX (according to the edition of A. Rahlfs), the Latin *Nova Vulgata*, and the official translation of the Bible put out by the Italian Bishops' Conference (the CEI) in the revision of this from 2008. In terms of formatting, the texts of the MT and the LXX are presented on facing pages, each with an interlinear Italian translation, while the versions of the *Nova Vulgata* and the CEI appear at the bottom of the respective pages, the former on the right side of the page, the latter on the left. Occasional references to parallel biblical passages are given in the margin of the Italian translation as well. See also #764.—C.T.B.

767. [1–2 Kings; Lucifer of Cagliari] TUUKKA KAUBANEN, *Lucifer of Cagliari and the Text of 1–2 Kings* (SCS 68; Atlanta: SBL, 2018). Pp. xv + 426. Paper \$62.95. ISBN 978-1-62837-205-2.

In this book, K. approaches the challenges of the textual history of the Books of 1 and 2 Kings on the basis of the Latin citations of the text by the 4th-cent. bishop Lucifer