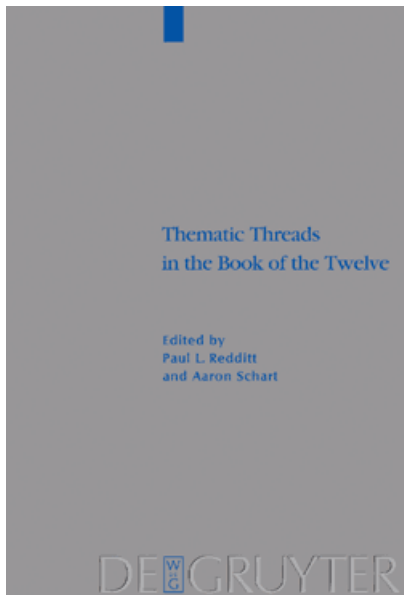


RBL 10/2004



Redditt, Paul L., and Aaron Schart, eds.

Thematic Threads in the Book of the Twelve

Beihefte zur Zeitschrift für die alttestamentliche
Wissenschaft 325

Berlin: de Gruyter, 2003. Pp. xv + 376. Hardcover. EUR
98.00. ISBN 3110175940.

Ehud Ben Zvi
University of Alberta
Edmonton, AB, Canada T6G 2E6

This is the final “offering” of the SBL Seminar/Consultation (hereafter, the Seminar) on the Formation of the Book of the Twelve. With this last volume all the papers presented at the Seminar have been published. The mission of the Seminar was to address the question of the formation of the Book of the Twelve. A majority of the members of the seminar were interested in the question of formation in a redaction-critical sense. Others, however, were more involved in literary questions, such as what does it mean, or what does it “do” to read the twelve prophetic books as “a book”? Since a substantial group within the Seminar maintained that many (most?) prophetic books were redacted and reached their final form not as separate books but rather as part and parcel of forerunners of the Book of the Twelve (e.g., a proposed book of “the four” including Hosea,* Amos,* Micah* and Zephaniah*), almost any matter associated with the meaning (or redaction) of the prophetic books had direct bearing to their proposals and deserved discussion. Thus some issues that one may not immediately associate with the question of the “Formation of the Book of the Twelve” have been discussed by the Seminar. Finally, I wish to emphasize that the steering committee of the Seminar invited scholars from a myriad of different perspectives to participate (including those who do not think that the Book of the Twelve evolved as a literary unit but rather is a collection of individual books, such as this reviewer). The Seminar along with its publications has been influential. Fifteen, twenty years ago few people paid much attention to the question of

whether the Book of the Twelve is a unit, or better, in which sense it may be considered/was considered in antiquity a unit, and far fewer attempted to develop a proposal for a redactional development of the Book of the Twelve, along with descriptions of all its forerunners. This project was almost abandoned since Wolfe's articles. Today, however, these matters are widely discussed, serve as topics of Ph.D. dissertations, and engender much debate, though to be sure no unanimity. This shift is to a large extent the result of the work of many of the members of the Seminar and of their collective project.

The book contains the editors' introduction (ix–xv), a review of research by Paul Redditt, appropriately entitled “The Formation of the Book of the Twelve: A Review of Research” (1–26) and sixteen contributions by as many scholars, which are organized around three main sections: “Method,” “Canonical Order,” and “Thematic Threads.” The first section comprises: R. L. Schultz, “The Ties That Bind: Intertextuality, the Identification of Verbal Parallels, and Reading Strategies in the Book of the Twelve” (27–45); A. Scharf, “The Fifth Vision of Amos in Context” (46–71); E. S. Gerstenberger, “Psalms in the Book of the Twelve: How Misplaced Are They?” (72–89); and E. Conrad, “Forming the Twelve and Forming Canon” (90–103). The second section consists of L. J. Braaten, “God Sows: Hosea's Land Theme in the Book of the Twelve” (104–32); M. A. Sweeney, “The Place and Function of Joel in the Book of the Twelve” (133–54); B. Ego, “The Repentance of Nineveh in the Story of Jonah and Nahum's Prophecy of the City's Destruction—A Coherent Reading of the Book of the Twelve as Reflected in the Aggadah” (155–64); and J. A. Everson, “The Canonical Location of Habakkuk” (165–74). The third section contains J. L. Crenshaw, “Theodicy in the Book of the Twelve” (175–91); J. D. Nogalski “The Day(s) of YHWH in the Book of the Twelve” (192–213), G. Baumann, *Die prophetische Ehemetaphorik und die Bewertung der Prophetie im Zwölfprophetenbuch*” (214–31); R. Albertz, “Exile as Purification: Reconstructing the ‘Book of the Four’ ” (232–51); S. J. De Vries, “Futurism in the Pre-exilic Minor Prophets Compared with That of the Postexilic Minor Prophets” (252–72); S. S. Tuell, “Haggai-Zechariah after the Manner of Ezekiel” (273–91); B. M. Zapff, “The Perspective of the Nations in the Book of Micha as a ‘Systematization’ of the Nations’ Role in Joel, Jonah and Nahum? Reflections on a Context-Oriented Exegesis of the Book of the Twelve” (292–312); and P. R. House, “Endings as New Beginnings: Returning to the Lord, the Day of the Lord, and Renewal in the Book of the Twelve” (313–38). The book concludes with a list of works cited and a scripture index.

Space and genre conventions preclude a proper discussion of each of these contributions in a review. Thus in the lines below I will advance my own general evaluation of the volume as whole, a few observations on some of the contributions—*without diminishing in any way the value of others*—and a few general comments on the main issues on the

matter at the heart of the volume as a whole, namely, the study of the “Book of the Twelve.”

Thematic Threads in the Book of the Twelve is a very good volume because of the quality of the individual contributions and their diversity in terms of approaches, themes, and basic outlook on the matter, and, above all, because it is thought provoking. Of course, one may agree or disagree—as is the case with this reviewer—with some/many of the governing assumptions and conclusions advanced by the volume, but one cannot deny that the volume substantially contributes and advances the debate, which is the main test for evaluating a new publication.

The introduction by Schart and Redditt goes beyond the mere formalities of volume introductions. It shows the editors’ interpretation and use of the individual contributions in terms of the general theme of “the formation of the Book of the Twelve.” As such, it is instructive, because the arguments brought to bear in some of the chapters do not seem to relate directly to that matter, particularly if the claim is that in antiquity (i.e., by the time of the “formation” of this literature) the Book of the Twelve was understood and intended to be understood as a coherent literary unit of itself “every bit as deserving to be called a book as Isaiah, Jeremiah or Ezekiel” (as explicitly claimed by Redditt; see 25), as opposed to a collection or anthology of separate books. The conclusion of this introduction is illuminating in terms of the explicit rewards that the editors hope their approach leads to:

In any case, it is hoped that the volume presents many appealing ways of reading the Twelve as a multi-voiced whole. Not the least merit of this way of reading should be that the reader will be trained to read independent writings together. Within the process of reading from Hosea to Malachi the readers will identify with different prophets and observe the same theological issues from different angles and within different situations. This will open the reader to a deeper understanding of God and a better sense of plurality within a community of faith.
(xv)

I would leave aside the theological claims, which are interesting by themselves but not the focus of this review. As an ancient historian, I cannot but wonder why the proposal that the Book of the Twelve was understood as a coherent whole suggests a more multivoiced ancient ideological discourse than the alternative claim that each of the twelve books was read and meant to be read as a whole within the context of a large repertoire of ancient authoritative literature held by the community—obviously no text was ever read in a vacuum. To be sure, one of the main practical differences between the two proposals about the Twelve (unified whole or anthology) concerns the distinction between inner-book textual references and intertextual references. But first, it is unclear to

me why inner-book multivocality suggests a more multivoiced ideological environment than authoritative repertoire multivocality. Second, each of the prophetic books, even if they were understood as separate units, shows so much multivocality that the case is simply moot. Multivocality—within limits, of course— reigns in this literature and in the discursive world/s of ancient Israel that this literature reflects and shapes, no matter which approach one holds concerning the anthological or nonanthological character of the Twelve.

Readers of the book should not skip the opening chapter by Redditt. It is a very good review of the literature on the matter of the formation of the Book of the Twelve, with a certain emphasis on redaction-critical approaches. It is clearly sympathetic to the work of scholars who claim or assume the “unity of the Twelve,” but it does not omit references to the work of those who do not. I would add two important pieces within the general stream of works supporting the unity of the Twelve that were *not* available to the author when he wrote the chapter but have direct bearings on some of the following chapters in the book: (1) G. A. Tooze, “Framing the Book of the Twelve: Connections Between Hosea and Malachi” (Ph.D. diss., Iliff School of Theology and the University of Denver, May 2002—for instance, see Braaten’s contribution) and (2) J. Wöhrle, “Joel and the Formation of the Book of the Twelve” (paper presented at the 2004 meeting of the EABS in Groningen—see Redditt, Sweeney, Nogalski, Albertz), which proposes a first (exilic) “Book of the Four” that included Hosea*, Amos*, Micah* and Zephaniah* and a second (postexilic) “Book of the Four” that included Joel*, Amos*, Micah*, and Zephaniah* but not Hosea.”

Redditt moves beyond a mere survey of present literature in many ways, but mainly as it leads to five explicit conclusions. The first is expressed in quite unequivocal language: “the Twelve has about as good a claim to being a unity as does Isaiah . . . and perhaps a better claim than does the book of Jeremiah, whose structure baffles everyone” (25). Of course, one problem for this position is that the books of Jeremiah and Isaiah are associated with one prophetic character and that the Twelve are associated with twelve different characters, that both Isaiah and Jeremiah show a comprehensive title that refers to the book as a whole, but the Twelve has no such title, but rather twelve titles each opening a different book. Since the real question is of “book unity” as opposed to “anthology of books” and of reception, that is, book unity for whom, it is worth noting that there is no evidence that in antiquity the Twelve were considered as much as a book as Isaiah and more than Jeremiah—needless to say, there is no evidence whatsoever that Jeremiah was understood as an anthology or in any way other than a book. The crux of the matter is, of course, which criteria for deciding what a unified book as opposed to an anthology were at work in ancient Israel. Significantly, thematic unity or a noticeably governing theme, clarity of structure—in our terms—and narrowly understood logical

consistency do not seem to have been among these criteria. It bears note, however, that multivocality, intertwined metaphors working on multiple levels, as well as grammatical and “ungrammatical” sharp shifts of person, gender, or number were common attributes of authoritative, ancient Israelite books (for implications, see below).

In other matters, Redditt remains far more open, though his support for redaction-critical approaches is clear. He states, “The Twelve grew in stages. . . . There seem to be at least two precursors and maybe more. . . . The post-exilic group may have enlarged to include Malachi (and perhaps Zechariah 9–14 though that seems less likely) even before entry into the emerging Twelve. . . . The most difficult issue is the accounting for the placement(s) of Joel, Obadiah and Jonah” (25). In other words, his survey of research remains inconclusive on the debates among scholars such as Nogalski, Schart, Cuffey, Albertz, and now Wöhrle. Similarly, he maintains that the question of “[t]he original order of the Twelve remains unresolved” (25) and thus does not take sides in recent debates involving scholars such as Nogalski, Sweeney, and Jones, among others. Redditt is supportive, but cautious, on another widely debated matter, as he writes, “The growth of the Twelve is probably related to the growth of other corpora” (i.e., Jeremiah, Ezekiel, the Psalter, the Former Prophets, and “even Deuteronomy [if not the whole Pentateuch]” (26).

Schultz maintains “that internal links involving verbal parallels (such as those within the book of Zechariah) function differently from external verbal links (such as those between Isaiah and Micah), regardless of the compositional history of the individual books. . . . Verbal repetitions within one book functions as a type of self-quotation, a literary echo which takes place alongside other forms of repetition, such as refrains, images, and themes, which have an unifying effect on the book” (33). This position is, of course, widely accepted. One of Schultz’s contributions is to deal with how this position may influence one’s evaluations of aspects of the theories about the development of the Twelve advanced by Steck and Bosshard-Kratz. Another contribution, and probably far more important, is to show how the assumption that the Book of the Twelve is one single, unified book affects the interpretation of these verbal links. One interesting, though questionable point in Schultz’s argument comes to the front: “If Nogalski is correct arguing for Joel’s role as the ‘literary anchor’ for the Book of the Twelve, despite presumably being composed later than the books that adjoin it, establishing the framework for the rest of the Book, then it is appropriate for Joel to be the first of the Twelve to use Exod 36:4 explicitly” (38). Even if one were to accept the “unity of the Twelve” in which way, can one say that Joel is first, the other references being in Jon 4:2; Mic 7:18; and Nah 1:2–3? It seems that Schultz assumes (as many other scholars, to be sure) a thoroughly linear (as opposed to circular or multidirectional) reading strategy, but was this the case in ancient Israel? Did the literati read Nah 1:2–3 in the light of the

“first” use of Exod 36:4 in Joel 2:13, or within the context of their continuous rereading of these works did each of these texts (Joel 2:13; Jon 4:2; Mic 7:18; Nah 1:2–3) evoke in the mind of the rereaders all other texts? Was the literati’s continuous rereading of the Twelve (if such book existed as such), Hosea, Isaiah, or Lamentations, for that matter, a mainly linear or a circular or fully intertwined, multidirectional affair? If the former, the location of Joel before Micah substantially influences the way in which the reference in Joel 2:13 functioned among these literati; if the latter, the relative location of Joel and Micah in the Twelve is far less important for understanding the way in which Joel 2:13 was read in antiquity, even if one were to assume that the literati approached the Twelve as one book.

Gerstenberger discusses, among others, the role of hymnic texts in prophetic literature, the significance of “putting prophetic proclamation into writing,” and the postexilic systematizing of concepts of prophetic literature and their implications. According to him, “the psalm-like parts may betray the formative matrix at least for the compilation of the Book of the Twelve, and beyond this general frame they may hint at the enormously creative ‘Sitz im Leben’ that brought forth a considerable part of retrospective ‘prophetic’ proclamation and other divinely inspired discourses. . . . All the prophetic writings in their formative phases have been . . . quite susceptible to becoming carriers of contemporary theology and preaching. It is only from this perspective that prophetic books as a whole become really understandable” (86–87). He emphasizes the recitation aspects of prophetic literature and suggests that the life setting of prophetic words was in “various worshipping rites in which written words were used, received from memory or by open and public reading” (85). He sees the hymns as indicators of the communal authorship of the prophetic texts. Two questions come to mind. First, Gerstenberger does not explicitly claim communal ownership of prophetic words/works but communal authorship. What is actually meant by communal authorship? After all, not all Israelites shared equally in the creation of this literature, even if undoubtedly there was a clear relation and constant feedback between authorship and communal reception. Gerstenberger’s term may be helpful for ideological/theological purposes, but historically it seems to dilute the social differences within the communities to which he refers. Second, there is nothing in his entire argument that relates to the question of whether the Book of the Twelve was understood in ancient times as books such as Isaiah was, and perhaps even more as a book than Jeremiah, or as an anthology of prophetic books. In fact, everything in the chapter is as relevant and as consistent with one position as is with the other.

Conrad follows the lead of U. Eco, *Role of the Reader*, and maintains that “meaning emerges in the interaction of text and reader” (93) and the difference between the intention of the work as constructed by the Model Reader and the intention of the author that is not available to the readers. Although there is not much new here—other scholars

in biblical studies have advanced similar approaches, even though they use a slightly different terminology (e.g., “ideal reader” instead of “model reader”)—nor in his view on the openings of prophetic books as providing important information to the readers about the texts that follow, the issues are worth restatement, particularly so when the latter is so well written, as in this case. More debatable are his particular claims, such as that “the words of Amos” and “the words of Jeremiah” at the beginning of their respective books “illuminate each other when read intertextually. . . . Both ‘books’ speak of Yahweh roaring . . . and uttering his voice . . . (Amos 1:2 and Jer 25:30) with the consequence that this will bring devastation to all the nations of the land. . . . These unconventional prophets . . . have the extraordinary role of prophesying the end of kingdoms and temples where Yahweh has been present” (98). Similarly controversial would be Conrad’s distinction between unconventional prophets (Amos, Jeremiah, Ezekiel) who prophesy “in extraordinary times concerning Yahweh who has made the decision of abandon his people, his land and his house (temple)” and conventional prophets (Isaiah) who receive a vision (חִזְיוֹן) from Yahweh, who is present in the temple. Briefly, toward the end of his contribution, Conrad refers to the Twelve, which for him are a canonical “collection of books” brought together on one scroll. He maintains that this collection is parallel to Isaiah, Jeremiah, and Ezekiel in two ways:

First the books are introduced with similar superscriptions—the “vision of Isaiah” is paralleled by the “visions” of Joel, Micah, Obadiah, Nahum, Habakkuk and Zephaniah. [Conrad explains later that vision is represented in these books, even if the genre is not clearly identified in the opening superscriptions of all these books as in Isaiah] “The words of Jeremiah” are paralleled by the “words of Amos;” the statement “and it happened to Ezekiel” is paralleled by “and it happened to Jonah.” Second, just as Isaiah, Jeremiah, and Ezekiel provide prophetic background to the fall of Judah, including the temple in Jerusalem and the restoration of the community in Zion/Jerusalem with the construction of the temple, so also the Twelve provides a prophetic background to the fall of Israel (the northern kingdom) and the restoration of the community in Zion/Jerusalem.

Concerning the first point, and leaving aside that many of the superscriptions mentioned here do not explicitly refer to “vision” (is this not a code to be decoded by the ideal reader?), the fact remains that unlike Isaiah, Jeremiah, and Ezekiel, the Twelve do *not* have a superscription. Did the lack of superscription not convey a meaning to the ideal readers of the Twelve? Does he actually compare here Isaiah with the Twelve or with certain books of the Twelve, or perhaps the set of the three (Isaiah, Jeremiah, and Ezekiel) with the set of Twelve? As for the second point, one may argue that what holds true for the Twelve holds even truer for most of the books included in the collection.

Braaten, as Conrad, considers Hosea the introduction to the Twelve and discusses the image of the land. Among other interesting claims one finds that the bride in Hos 2 (and Hos 1:2) is the land per se, not Israel—though in Hos 3, the bride is Israel. Part of the argument is based on the debatable proposition that if the children symbolize Israel, then the woman of whoredom cannot symbolize Israel. Why? Are metaphors to be interpreted in such a restrictive way? Can two related metaphors not be intertwined in a sophisticated way? The chapter concludes with a comparative study of thematic elements in Hosea, Joel, and Malachi and includes a proposed structure for the book of Hosea that associates it with the other two (e.g., land inclusio: Hos 1:2 ↔ Mal 3:24; Elijah [/Elisha] tradition(s) frame: Hos 1:4 ↔ Mal 3:23). As for the entire project involved here, which is much more developed in Toouze's dissertation, it may be said that if one decided to read the Book of the Twelve as a unit, one is bound to find a frame between Hosea and Malachi and that in such a case the metaphor of father and children and husband and wife would likely come to the forefront (though not necessarily in my mind that of Elisha). These frames are, however, a result of one's decision to read the book as a whole and as such cannot be used to determine whether the book was read in antiquity as a unit, certainly not whether one should read it in such a way. (One can only imagine the kind of frame one would have found had the book of Ezekiel been the final book of the Twelve.)

Sweeney is well known for many contributions to the study of prophetic literature, among them his studies on the different meanings construed by the sequence of the Twelve in the LXX and the MT. In this article Sweeney develops further the matter as he focuses on the role of Joel, but he does more than that. His contribution shows most of the components of a brief but most insightful introduction to Joel. A question of method, however, is in order. As he deals with the role of Joel in the Twelve/s (MT and LXX) Sweeney clearly presupposes a linear reading of these books. For instance, he discusses how reading Joel 4:10 after Mic 4:3 (LXX order) results in a substantially different reading than reading it before it (MT order). In the first case, Joel 4:10 would have a powerful rhetorical impact of reversal of the ideal image into one of judgment; whereas in the second, a reversal of the image of judgment in Joel 4:10 would occur in Mic 4:1–5, which would not sit at ease in its place, since the ideal situation would be referred to in the middle of the book but remain unresolved until Zech 8:20–23 and Zech 14. Sweeney asks, “why the judgment should be mentioned near the outset of the Twelve, only to point to an ideal in the middle of the sequence, and then to return once again to judgment and its resolution near the end of the sequence?” (149). But is this not the case, at least in general terms, in many prophetic books (e.g., Hosea, Zephaniah)? More important, did the ancient rereaders of these books engage as such in a fully sequential mode of reading; that is, they knew first what was on “p. 20” and only later what is on “p. 50” and therefore understood the latter in terms of the former but not vice versa? Did not the

literati who read and reread these prophetic books know well Mic 4:3 (and Isa 2:4) when they read Joel 4:10 *and vice versa*, and were not all these readings informed by the other? And if this is the case, how did these considerations play on the matter under discussion? To be sure, these considerations do not amount to a claim that sequences have no meanings, but that this is not necessarily the best way to approach them (see below).

The question of the world of knowledge that informed ancient readings surfaces also in Ego's work. Here the basic matter is presented as the tension between Nahum and Jonah. Why did Nahum have to prophesy the destruction of Nineveh after its people had already repented in the time of Jonah? Ego surveys explanations for the destruction of Nineveh despite its repentance in different corpora of literature (e.g., Tob 14:4, 8; *Tg. Ps.-J.* Nah 1:1; *Pirqe R. Eliezer* 43). Ego's survey is very good, and the chapter is enlightening, but do these sources deal mainly with a textual contradiction between Jonah and Nahum that exists in the Twelve? Did the readers have to read a book including Jonah and Nahum (i.e., the Twelve) to learn about the destruction of Nineveh? All readers of the book of Jonah in antiquity knew all too well that Nineveh was destroyed—it was part of their world of knowledge—and in fact, an awareness of such a destruction strongly informed their reading of Jonah, and perhaps even the composition of Jonah. The multiplicity of meanings created by Nineveh's destruction and the report of its repentance and YHWH's response to it in Jonah is not a major (unifying?) theme in the Book of the Twelve but is a central matter in the book of Jonah.

Crenshaw's contribution about theodicy in the Book of the Twelve ranks among the best in this high-quality volume. (Readers of this contribution may also be interested in the recent collection, A. Laato and J. C. De Moor, eds., *Theodicy in the World of the Bible* [Leiden: Brill, 2003]). Needless to say, it points to a theme that permeates different biblical genre and numerous books in the Hebrew Bible. In fact, it is a theme that was part of the general ideological/theological discourse/s of Israel and other ancient Near Eastern societies. As Gerstenberger's contribution, it is very illuminating, but it does not contribute directly to the question of whether the Twelve were read in antiquity as a unified book just as Isaiah or as an anthology of separate, though related, prophetic books.

Albertz, in conversation with Nogalski and Schart, develops further the proposal for the existence of the Book of the Four. According to him, one of the most important concepts of the exilic FPR (Four-Prophets Redactor) was that of purifying judgment, after which the "scene would be so completely cleansed that no relapse would be possible" (250). He thinks that this editor was strongly influenced by Hosea*. Even those who do not follow redaction-critical approaches would find much to learn from Albertz's reading. At the same time, just as in the case of Nogalski and Schart and many others, his redactional

proposals for the Four (or the Twelve) stand or fall on the ability of such methods to precisely reconstruct earlier texts and redactional or editorial processes. The question is not a matter of personal preference but strikes at the core of one of the most important—though certainly not the only one, see, for instance, the work of House—streams in the contemporary research in the Book of the Twelve in the Seminar and their publications. Many scholars, including this reviewer, have expressed their strong reservations on the matter. It would suffice here to point to a serious problem with this approach that has not been discussed much. The implied authors of the prophetic books as we know them show a strong tendency toward multiplicity of meanings, intertwined metaphors, networks of references balancing each others, a highly developed awareness of the results of continuous rereading on texts, grammatical or “ungrammatical” shifts, a sophisticated use of defamiliarization, and other rhetorical devices. This being so, how can it be that the historical authors of forerunners such as Hosea* and Amos* (before their inclusion in the Book of the Four) that are hypothesized by most of these proposals show far less of these features? Would it not be more likely to assume that the implied authors were somewhat similar to the actual ones? The debate continues and must continue on these matters. This volume carries important voices and arguments and as such makes a contribution to that debate.

Of course, there are ways of approaching the matter of the Twelve. Irrelevant of how the Twelve was read in antiquity, the Twelve can be read today and has been read as a whole from literary perspectives. These readings bring forward issues that would have been at best dimmed in other readings.

More historically oriented scholars, including those who maintain that the Twelve was read as an anthology in antiquity and not in the same manner as Isaiah was read—a position that, despite some claims to the contrary, is not refuted in this volume—must remember that sequences carry meanings. No one would doubt, for instance, that the fact that Malachi closes the Old Testament in Protestant Bibles bears meaning or that a Writings section that opens with Chronicles is somewhat different from one that begins with Psalms. Ordering authoritative collections or books is rarely a meaningless endeavor. Sweeney and others have contributed much to this debate, and much work is still needed. Does Mal 3:22–24 serve as the last word of the Twelve, of the Latter Prophets, of the Former and Latter Prophets, of the Old Testament, all of the above? Is any of the above of relevance to the study of the compositional or redactional history of Mal 3:22–24 or of the entire book of Malachi? of any other book in the Twelve? The debate will and should continue.

The discussion of themes and images in the Twelve is relevant to those who think that the Twelve was read as a book as much as Isaiah and more than Jeremiah and to those who

think that the Twelve was perceived as an anthology of prophetic books. To be sure, the latter do not consider these themes as arguments in favor of this or that proposal of the formation or redactional history of the Book of the Twelve or of the latter's unity, but they certainly recognize that these themes (e.g., theodicy, exile) and images (e.g., father/child; husband/wife) appear in many of the prophetic books and in other books as well. As such from their perspective, these themes or images point not to the unity of the Book of the Twelve but to a shared world of discourses, concepts, and images in ancient Israel out of which prophetic and other biblical literature emerged. Scholars who share this perspective will find much of interest in this collection, and, of course, the debate on what historical conclusions follow from these shared themes and images will continue. This volume makes a contribution to this ongoing debate.

I cannot but conclude this review with an expression of my deep appreciation to the editors of the volume and to the members of the steering committee of the Formation of the Book of the Twelve for their work. Their work has enriched much the study of prophetic literature.