

Howard University School of Divinity
Introduction to the Hebrew Bible
Dr. John Ahn

(This is an abridged and truncated syllabus – Contents after Ezekiel have been deleted – thank you for understanding).

Learning Outcomes:

- 1) To ascertain and articulate a working knowledge of the contents of the Hebrew Bible.
- 2) To demonstrate knowledge of the cultural and religious development of ancient Israel.
- 3) To analyze classical and especially contemporary approaches to interpreting the HB.
- 4) To demonstrate and exegete the HB/OT illuminating liberative and oppressive aspects of texts in light of African and African American faith communities and traditions.
- 5) To be introduced to paleoclimatology and application to the Hebrew Bible study.

Requirements & Grades:

- 1) An exegesis paper is due in my email inbox (electronically as an attachment—save trees) on March 10, 2016 before 7:00 PM. Subject material from the beginning of the semester to the end of the semester may be used to undertake an exegetical paper. Note: late paper will not be accepted. Please plan accordingly and save your work often (cloud). A list of biblical passages will be furnished on February 18 (70%).
- 2) A one-two page reflection paper is due on April 28, 2016 before class (20%).
- 3) Participation and class attendance (10%).

Reading Assignments and General Study Guide:

Students are expected to come to class prepared. A general study guide, comprised of each week's reading assignment is provided. It is not accidental that the Bible is listed first in each week's assignment. Students are expected to become familiar with the biblical text and the secondary scholarship that analyzes the imbroglios arising from those textual and hermeneutical variances. In my lectures and our discussions, students are expected to be familiar with the primary and secondary literature.

For the purpose of this course, the New Revised Standard Version (NRSV) has been selected, the *Peoples' Bible*. You can opt to use the Harper Collins Study Bible, the New Oxford, or an un-annotated NRSV. Some of your faithful communities may have opted to use the KJV, the NKJV, ESV, NIV, New Jerusalem, etc. If cost prevents you from purchasing a Bible, the on-line option is always available.

Required books:

- *The Peoples' Bible*. Minneapolis: Fortress Press, 2009.

- Collins, John J. *Introduction to the Hebrew Bible*. Minneapolis: Fortress Press, 2003.

Recommended books:

- Ahn, John and Cook, Stephen L. eds., *Thus Says the LORD: Essays on the Former and Latter Prophets in Honor of Robert R. Wilson*. LHBOTS 502; T & T Clark, 2009.
- Miller, James Maxell and Hays, John Haralson, *A History of Ancient Israel and Judah* London/Philadelphia: SCM Press/Trinity Press International, 1977.
- Ahn, John and Middlemas, Jill, eds., *By the Irrigation Canals of Babylon*. London/New York: T & T Clark, 2012.

Jan 14	Amos and Hosea
Jan 21	First Isaiah 1-39
Jan 28	Micah and Nahum
Feb 4	Zephaniah and Habakkuk
Feb 11	Jeremiah and Lamentations: <i>Exile and Paleoclimatology</i>
Feb 18	Ezekiel: <i>Exile and Paleoclimatology</i>
Feb 25	Second Isaiah (40-55)
March 3	Third Isaiah (56-66)
March 10	Haggai and Zechariah, Malachi and Joel
March 17	No Class –Spring Break
March 24	Psalms
March 31	Ezra-Nehemiah (skim 1 & 2 Chronicles)
April 7	Song of Songs and Proverbs
April 14	Job and Qoheleth
April 21	Daniel, 1-2 Maccabees
April 28	Ruth, Jonah, Esther

Amos & Hosea

Required Reading

Bible: Amos, Hosea
Collins, 283-306
Childs, 305-310, 395-410
Miller & Hayes, 360-369

Supplementary Reading

Christl M. Maier, "Myth and Truth in Socio-Historical Reconstruction of Ancient Societies: Hosea :11-14 as a Test Case," *THUS SAYS THE LORD*
Gene M. Tucker, "The Social Location of Amos: Amos 1:3-2:16," *THUS SAYS THE LORD*
Robert Wilson, *Prophecy and Society* (Philadelphia: Fortress Press, 1980), 135-225, 253-270.
John Barton, ed., *The Cambridge Companion to Biblical Interpretation* (Cambridge: Cambridge University Press, 1998), 212-225.
Gerhard von Rad, *Old Testament Theology*, Vol 2 (New York: Harper & Row, 1965), 3-49.

General Study Guide

Content and Arrangement: Make some effort to understand the structure and the central contents in both Amos and Hosea. Note that in some cases, the prophetic oracles have clear relationships to each other and at other times, they will seem eccentric. Be able to recognize the *Sitz im Leben* and the *Gattung* in both works.

Socio-History and Literary Analysis: The historical context of both works is the infamous eighth century B.C.E. What constitutes a prophetic oracle? What are some of the types of prophetic oracles that one finds in Hosea and Amos? What are some cases or examples of prophetic oracles in each book? What parallel themes repeat? These questions are foundational for understanding the socio-historical and literary background of our two 8th century prophets.

Interpretation: How would you characterize Amos' critique of the 8th century? In Hosea 1-3, the prophet Hosea's marriage to the prostitute Gomer becomes the vehicle for the LORD speaking about "his" relationship to Israel "her bride." What is it about marriage that makes the rhetoric useful or harmful? What do we do with the children? Were they real characters or a literary construct? Did this happen or is it a prophetic literary device?

Some Basic Questions for Discussion: Amos 5 is a collection of prophetic oracles from pre-exilic Israel. It is divided up into the different oracles. What are the grounds for separating them? How are they connected or combined as a single literary unit? Are some of the oracles more closely related to others? From your reading and analysis of the chapter, what types of prophetic oracles are discernable? Judgment speech is one of the basic forms of prophetic speech. What is the purpose for such pronouncement? Are there any judgment speeches in the text? Focus particularly on verses 7 and 10-11. What features suggest that these verses are related? What can you learn from this unit regarding the relationship between justice and the correct worship of God? Are verses

8-9 different from the rest of the chapter? Can you find other pericopes in Amos comparable to vv. 8-9?

First Isaiah (Isaiah of Jerusalem)

Required Reading:

Bible: Isaiah 1-39

Collins, 307-321

Childs, 311-338

Miller & Hayes, 374-420

Supplemental Reading:

Christopher Seitz, "Prophetic Associations," *THUS SAYS THE LORD*

David Petersen, "Remembering the Prophets," *THUS SAYS THE LORD*

Roy Melugin and Marvin A. Sweeney, eds., *New Visions of Isaiah* (JSOTSup 214; Sheffield:

Sheffield Academic Press, 1996).

Christopher R. Seitz, ed., *Reading and Preaching the Book of Isaiah* (Philadelphia: Fortress

Press, 1988).

Wilson, *Prophecy and Prophecy*, 226-231, 270-274.

General Study Guide:

Content: Become familiar with the canonical shape of Isaiah 1-39. Search for repetitive themes within First Isaiah. Pay close attention to the memoir of Isaiah 6-8 and chapter 5, "the Song of the Vineyard." Briefly skim through Micah to get a grasp of what the central issues are. Both are contemporaries. What does Isaiah preach and why? What images and themes are the building blocks for his message? Why such words of judgment? Make sure you become familiar with the Syro-Ephraimite crisis and the Assyrians at large.

Socio-History and Literary Analysis: What primary nations and leaders are represented during the years of Isaiah of Jerusalem? What is the international political climate and how do they impact Judah and Israel? What were the internal-political, social, economic, and religious conflicts in Judah? On the literary side, notice the various genres—prophetic oracles including biography, autobiography, general history, call narrative, legal-lawsuit (*rîb*), oracles of judgment, and oracles of salvation.

Interpretation: God is sovereign. This is a one of the many themes in First Isaiah. Identify the passages in which this pervasive theme is developed. How may such a theme be appropriated today without falling into a sort of "divine puppeteer" view of God? What kind of "political" advice does Isaiah give to Ahaz? What are the theological grounds for his advice? What are the problems (then and now) that rulers or leaders face when considering advice from religious spokespersons?

Some Basic Questions for Discussion: The memoirs of Isaiah contain personal history. Moreover, chapters 7, 9, and 11 are "messianic oracles." In light of the New

Testament, how does this historical background enrich the text in its original and new contexts? What problems remain? Inter-textual or typological reading is always about a forward progression, is this helpful?

Micah, Nahum, Zephaniah, Habakkuk

Required Reading:

Bible: Micah, Nahum, Zephaniah, Habakkuk

Collins, 324-327

Childs, 428-462

Miller & Hayes, 439-477

Supplemental Reading:

John J. Ahn, "Zephaniah, A Disciple of Isaiah?" *THUS SAYS THE LORD*

John J. Ahn, "Introduction to Zephaniah," *The Peoples' Bible*

Abraham J. Heschel, *The Prophets* (New York: Harper, 1960), 27-97.

J.J.M. Roberts, *Nahum, Habakkuk, and Zephaniah*. (OTL; Louisville: Westminster, 1991).

Christopher Seitz, *Prophecy and Hermeneutics: Towards a New Introduction to the Prophets*. Grand Rapids, MI: Baker Academic, 2007.

General Study Guide:

Content and Arrangement: In contrast to the book of Hosea, Micah is textually well preserved. But, it should be said that there are textual variances and frequent inconsistencies. There are two major block of material in Micah—1:2 to 5:15 and 6:1 to 7:20. The first three chapters are thought to be genuine Micah material whereas the remaining portions are later expansions. However, this has been recently challenged. The current view is that chapters 4-7 likely came from the pen of the eighth century prophet himself. Micah and Isaiah should be read in light of each other since they were contemporaries. Nahum is filled with vivid images of the Lord's judgments. The Lord is "slow to anger but great in power" (1:3) and "a stronghold in a day of trouble" (1:7) both describe the Assyrian context of the book. Habakkuk is a near contemporary of Nahum. He too has a voice of destruction. Habakkuk 3 is associated with the giving of the Torah on Mount Sinai (Jewish tradition). Equally interesting is chapters 1-2, with a running commentary in Qumran (Dead Sea Scrolls). Some scholars suggest 2:4b as the basis for Paul's theology of "justification by faith" (Rom 1:17). Zephaniah is the most important 7th century prophets. He reflects on the tradition of Isaiah of Jerusalem (day of the Lord and his hand is still stretched out). He is an important bridge between Isaiah and Jeremiah. His message is one of condemnation against the religious and political leaders but hope and restoration is powerfully expected.

Socio-History and Literary Analysis: Micah, Nahum, and Zephaniah reflect the Assyrian context of the 8th and 7th centuries. In contrast, Habakkuk depicts the Babylonians of the 6th century. Like Amos, Micah dissociates himself from the guild of prophets. The genre of legal disputation is highly developed and utilized throughout the book. Nahum 2 is addressed to Nineveh, the capital of Assyria. Chapter 3 rings as a

taunt song against the Babylonians. In Zephaniah, he traces his lineage back to (King) Hezekiah but also includes the information he is a Cushite (from Africa). He is a fascinating character. There is a classical stereotypical oracle against Judah (1:1 to 2:3), oracles against the nations (2:4 to 3:8), and oracles of salvation (3:9-20). One key feature that demarcates a major prophet from a minor one is the inclusion of oracles against the nation and the oracles of salvation in that prophetic book. Zephaniah is to be seen as “central prophet.” In the book of Habakkuk, there is no superscription. However, the historical setting appears to be the Battle at Carchemish. Habakkuk’s prophetic and psalmic combination has projected the notion that he was in fact a cultic prophet who recited versions of his text in temple worship. Other scholars, however, have noted that those cultic elements are later redactions. In any case, the Qumran community saw a cosmic battle in the book of Habakkuk taking place in their own times. There is a rich running commentary worth reading and discovering.

Interpretation: Habakkuk and Zephaniah share a message of hope and waiting for Yahweh in the face of prevailing disillusionment. Nahum is exceptional for lack of criticism projected at his people. Micah has theological parallels with both Isaiah of Jerusalem and Amos.

Some Basic Questions for Discussion: Recent work on the minor prophets suggest that the Book of the Twelve is to be read as a unified whole. What are some cohesive themes that pull them together? What are distinctive theological features about each book? The newest approach is called canonical-historical.

Jeremiah, Lamentation

Required Reading:

Bible: Jeremiah, Lamentation

Collins, 334-352

Childs, 339-354

Hayes & Miller, 478-487

Supplemental Reading:

S. Dean McBride, Jr., “Jeremiah and the Levitical Priests of Anathoth,” *THUS SAYS THE LORD*

Daniel L. Smith-Christopher, *A Biblical Theology of Exile* (Minneapolis: Fortress Press, 2002).

Patrick Miller, “The Book of Jeremiah” *NIB* 7:555-1072.

Carolyn Sharp, *Prophecy and Ideology in Jeremiah: Struggles for Authority in the Deutero*

Jeremianic Prose (London: T & T Clark, 2003).

Leslie Allen, *Jeremiah: A Commentary* (OTL; Louisville: Westminster John Knox, 2008).

Readings on Paleoclimatology:

D. Kaniewski, E. Paulissen, E. Van Campo, et. al., “Late Second-Early First Millennium BC Abrupt Climate Changes in Coastal Syria and Their Possible Significance for the History of the Eastern Mediterranean,” *QR* (2010) 74:207-25.

J. Neumann and S. Parpola, Climatic Change and the Eleventh-Tenth Century Eclipse of Assyria and Babylonia *JNES* (1987): 161-82.

Bob Becking, "Global Warming and the Babylonian Exile," *By the Irrigation Canals of Babylon*

C. Wunsch, "Quantitative Estimate of the Milankovitch-Forced Contribution to Observed Quaternary Climate Change," *QSR* 23 (2004): 1001–1012.

D. Goldsmith, "Ice Cycles," *NH* 116 (2007): 14-19.

General Study Guide:

Content and Arrangement: Be able to describe the canonical shape of the book of Jeremiah. This is a very complex book with two parallel traditions the MT and the LXX.

Socio-History and Literary Analysis: What is the political situation in the ancient Near East in the 6th century B.C.E? What is the Southern Kingdom of Judah's position and situation in light of the Neo-Babylonians during the time of Jeremiah? What were some features of the internal political and prophetic dynamics in Judah? There are several genres in the book of Jeremiah. They are labeled Jeremiah "A" for poetic oracles, "B" the prose narrative material which is autobiographical in nature, and "C" the redactional Deuteronomic homily.

Interpretation: The laments found in Jeremiah are unique and share some common features with the lament psalms. In order to gain an appreciation for the stereotypical feature of this genre, reading Jeremiah's confessions (11:18-12:6; 15:10-21; 17:14-18; 18:18-23) as well as the small sampling of individual lament psalms (Pss 3; 6; 13; 31) is a good beginning.

Paleoclimatology: In a recent essay by Bob Becking, he suggests that the Neo-Babylonians were closely monitoring the levels aridification (of the Tigris and Euphrates), which established the levels of the irrigation canals of Babylon. In short, based on ancient climate reconstruction, he suggests that there was considerable dry spell during this period which precipitated movement of people to work on the canals. There is credible evidence to support Becking's suggestion. The migrations in the 6th century B.C.E., then are by and large driven by climate inasmuch as those generated by humanity's "purposive forced migration." We are introduced to the basic scientific study of paleoclimatology.

Some Basic Questions for Discussion: What features do you notice in Jeremiah 20:7-13 that appear frequently in other oracles? Describe the shift in mood between verses 10 and 11. There is an on-going debate that asks whether verse 13 belongs to this lament or whether the lament actually ends with v 12. And although the lament uses traditional language, we know enough about Jeremiah's ministry setting to suggest circumstances that might have given rise to such a complaint laden lament. The accusation against God in verse 7 is very harsh. Intertextually, where have you seen similar accusations? What do you think about the appropriateness of this accusation? Is there a theological basis?

Ezekiel, Obadiah

Required Reading:

Bible: Ezekiel, Obadiah
Collins, 353-377
Childs, 355-372
Miller & Hayes, 488-497

Supplemental Reading:

Stephen L. Cook, "The Speechless Suppression of Grief in Ezekiel 24:15-27: The Death of Ezekiel's Wife and the Prophet's Abnormal Response," *THUS SAYS THE LORD*
D. Nathan Phinney, "Portraying Prophetic Experience and Traditions in Ezekiel," *THUS SAYS THE LORD*
Corrine Carvalho, "Putting the Mother Back in the Center: Metaphor and Multivalence in Ezekiel 19," *THUS SAYS THE LORD*
Michael Fishbane, "Sin and Judgment in the Prophecies of Ezekiel" in *Interpreting the Prophets* (ed. James Luther Mays and Paul J. Achtemeier; Philadelphia: Fortress Press, 1987), 170-187.
Carol A. Newsom, "A Maker of Metaphors: Ezekiel's Oracles against Tyre" in *Interpreting the Prophets*, 188-199.
Moshe Greenberg, "The Design and Themes of Ezekiel's Program of Restoration" in *Interpreting the Prophets*, 215-236.
Margaret S. Odell and John T. Strong, eds., *The Book of Ezekiel: Theological and Anthropological Perspectives* (SBL Symposium Series 9; Atlanta: SBL, 2000).
John J. Ahn, "Introduction to Obadiah," *The Peoples' Bible*

Paleoclimatology

R. Reuveny, Climate Change-induced Migration and Violent Conflict. *Political Geography* (2007) 26: 656–673.
Weiss, H., Bradley, R.S., What Drives Societal Collapse? *Science* (2001) 291: 609–610.
Weiss, H., Courty, M.A., Wetterstrom, W., Guichard, L., Senior, L., Meadow, R., Curnow, A., 1993. The Genesis and Collapse of Third Millennium North Mesopotamian Civilization. *Science* (1993) 261: 995–1004

General Study Guide:

Content and Arrangement: Be able to describe the canonical shape of the book of Ezekiel and its major motifs. Also recognize the precision date formulas used to chronologically sequence the material in the book.

Socio-History and Literary Analysis: The book of Ezekiel is highly structured. We are able to date most of Ezekiel's prophecies from internal sources (fifteen in all). However, the problem lingers in that scholars are still unsure where he actually prophesied and if those oracles were written down at that time or later on. The most troubling aspect of the book is the use of symbolic action. There are of course, the prototypical oracles of judgment, oracles of restoration, images of sexual or even child pornography to allegorize Israel's infidelity (Ch 16 and 23). This is very problematic since we are so protective of children. It is one of the most graphic depictions in the HB/OT. Political

friction is relayed in terms of a riddle or *māšāl* (Ch 17 and 19). My current focus of research is on Ezek 15. Switching gears, the single chapter of the book of Obadiah consists of two parts: vv. 1-14 (against Edom) and vv 15-21 (prediction of judgment on all the nations followed by restoration of Judah). Obadiah shares its overtones with Nahum.

Interpretation: The departure of God's glory from Jerusalem to Babylon substantiates that God is with the displaced and resettled community. Jerusalem which is torched is no longer the epicenter of Zion theology. Babylon has replaced Jerusalem with many Judean communities scattered across the Mediterranean basin, including Egypt. Two other important themes beyond the theological significance of the divine Glory (see chapters 1, 10, 43) are the special attention given in chapter 18 (the so-called 'individual responsibility chapter'), 36 ("new heart" c.f. Jeremiah's "new covenant") and the dry bones passage in chapter 37 with the vision of the new temple. In my view, the new temple is the real counter-temple, a spiritual one, to mirror the second temple in Yehud. For those that remained in Babylon/Persia (chapters 40ff) their new temple is one that is not built with stones and walls, but an eternal spiritual one.

Paleoclimatology: New insights have suggested that empires and humanity react to changing environments, including climate. With punctuation, that is, a sudden change in the climate of the ANE, humanity reacts and continues to react not merely to survive but adapt and progress. Human beings are incredibly resourceful in spite of challenges. Modern or ancient engineers are problem solvers. Perhaps, ancient dream interpreters are working in the fields of what we call engineering or simply problem solving. They learn masterfully from the failures or collapses of previous modes of operation. The Neo-Babylonians observed and analyzed the grand collapses of the Neo-Assyrians. As the Book of Ezekiel opens with references to the irrigation canals of Babylon, the setting is very telling. In light of these new thoughts on climate, what does a responsible climate-driven exegesis look like?

Some Basic Questions for Discussion: The influence of the P writer is quite prevalent in the book of Ezekiel. Like the Holiness Code in Leviticus, there is hardly or no real differentiations between moral and ritual laws. Holiness is central in Ezekiel. The state of being holy calls into account much or all of Ezekiel's action—even the most bizarre and eccentric acts which may be described as Ezekiel's zeal for the glory of God. For him, nothing is held back for God. Ezekiel provides a model for believers to succumb and surrender totally before God. Do you buy this? Why or why not? Lastly, if God is in total control, over all the elements, including climate and forces of migration, what are some of the possible reasons for such movements of people based on paleoclimatology? What does this mean for modernity's situations across the globe?

Second Isaiah (Chapters 40-55) and Third Isaiah (56-66)

Required Reading:

Bible: Isaiah 55-66

Collins, 379-400

Childs, 321-338

Miller & Hayes, 498-513

Supplemental Reading:

Carolyn J. Sharp, "(Re)Inscribing Power Through Torah Teaching: Rhetorical Pedagogy in the Servant Songs," *THUS SAYS THE LORD*

Christopher R. Seitz, *Zion's Final Destiny* (Philadelphia: Fortress Press, 1991).

H.G.M. Williamson, *The Book Called Isaiah: Deutero-Isaiah's Role in Composition and Redaction* (Oxford: Clarendon, 1994).

Paul D. Hanson, *Isaiah 40-66* (IBC; Louisville: Westminster John Knox Press, 1995).

Roy Melugin and Marvin A. Sweeney, eds., *New Visions of Isaiah* (JSOTSS 214; Sheffield:

Sheffield Academic Press, 1996).

Brevard Childs, *Isaiah* (OTL; Louisville: Westminster John Knox Press, 2001).

Haggai, Zechariah, Malachi, and Joel

Discussion: Malachi 2.17-3.5

Required Reading:

Bible: Haggai, Zechariah, Malachi, and Joel

Collins, 401-424

Childs, 463-498, 385-394

Miller & Hayes, 514-527

Supplemental Reading:

David Peterson, *Haggai and Zechariah 1-8* (OTL; Philadelphia: Westminster Press, 1985).

Paul R. House, *The Unity of the Twelve* (JSOTSup 97; Sheffield: Sheffield Academic, 1990).

David Peterson, *Zechariah 9-14 and Malachi* (OTL; Louisville: Westminster Press, 1995).

Paul L. Redditt and Aaron Scharf eds., *Thematic Threads in the Book of the Twelve* (BZAW 325; Berlin: de Gruyter, 2003).

Ezra, Nehemiah, 1 & 2 Chronicles

Discussion: Ezra 9

Required Reading:

Bible: Ezra, Nehemiah, 1 & 2 Chronicles

Collins, 427-460

Childs, 624-655

Hayes & Miller, 528-537

Supplemental Reading:

Ralph W. Klein, "Ezra-Nehemiah, Books of." *ABD* 2:731-42

Sarah Japhet, *I and II Chronicles* (OTL; Louisville: Westminster John Knox Press, 1993).

Christine Hayes, "Intermarriage and Impurity in Ancient Jewish Sources" *HTR* 92 (1999): 3-36.

Psalms and Song of Songs

Required Reading:

Bible: Psalms & Song of Songs
Collins, 461-486
Childs, 504-525, 569-579

Supplemental Reading:

Robert B. Robinson, "The Poetry of Creation," *THUS SAYS THE LORD*
James May, *Psalms* (IBC; Louisville: John Knox Press, 1994).
Hermann Gunkel, *An Introduction to the Psalms* (Complete by Joachim Begrich; Trans. J.D. Nogalski; Macon, Ga: Mercer University Press, 1998).
Patrick Miller, *Interpreting the Psalms* (Philadelphia: Fortress Press, 1986).
Roland E. Murphy, *Songs of Songs* (Hermeneia; Minneapolis: Fortress Press, 1990).
Marvin H. Pope, *Song of Songs* (AB; New York: Doubleday, 1977).
Robert Jenson, *Song of Song* (IBC; Louisville: Westminster John Knox, 2005).

Wisdom Literature: Proverbs, Job, Qoheleth (Ecclesiastes)

Required Reading:

Bible: Proverbs, Job, Qoheleth
Collins, 487-528
Childs, 526-559, 580-589

Supplemental Reading:

James Crenshaw, *Old Testament Wisdom: An Introduction* (Louisville: Westminster John Knox Press, 1998).
C.L. Seow, *Ecclesiastes* (AB; New York: Doubleday, 1997).

Daniel, 1-2 Maccabees, Ruth, Jonah, Esther

Required Reading:

Bible: Daniel, 1-2 Maccabees, Ruth, Jonah, Esther
Collins, 553-579, 529-551
Childs, 608-623, 560-568, 417-427, 598-607

Supplemental Reading:

Roy L. Heller, "'BUT IF NOT...?' What? The Speech of the Youths in Daniel 3 and a (Theo)Logical Problem," *THUS SAYS THE LORD*
William W. Hallo, "Jonah and the Uses of Parody," *THUS SAYS THE LORD*
Robert R. Wilson, "From Prophecy to Apocalyptic: Reflections on the Shape of Israelite Religion" *Semeia* 21 (1988): 79-95.
John J. Collins, *The Encyclopedia of Apocalypticism, Volume 1: The Origins of Apocalypticism in Judaism and Christianity* (New York: Continuum, 1998).
John J. Collins, *The Apocalyptic Imagination* (2nd ed.; Grand Rapids: Eerdmans, 1998).