

catastrophe of the flood and Noah's sacrifice. Islam designates Noah (Nuḥ) as a *nabī* and a *rasūl* or messenger. Poorthuis draws attention to the "process of adopting and transforming existing stories" (p. 215) and the influence of early Islamic sources on the Qur'anic Noah. Both Syriac Christian and Arabic Islamic texts underscore how Noah's identity as prophet is linked to his perpetual preaching of warning and message of repentance.

Finally, Willem Frijhoff's chapter, "An Early Modern Young Prophet: The Heavenly Messages of Evert Willemsz Bogaert and Their Recognition, 1622–23," draws the volume to a close with an example of the reception of early modern prophecy in seventeenth-century C.E. Holland. Frijhoff describes the case of Evert Willemsz Boogert, who later becomes the first clergyman in New Amsterdam (New York). As a child in a Dutch orphanage, Boogert is said to have had ecstatic experiences and angelic encounters. His prophetic behavior subsequently is legitimized by his multiple social circles—his family, school, town governance, and religious community.

Throughout this volume, several articles place great importance on form and structure and the rhetorical devices reflected in the selected narratives. Other essays emphasize the descriptions of individual characters and the ways in which the prophetic biographies are told. While these approaches complement each other, the introduction does not present an organizational schema to the volume beyond the tripartite division of "Ancient Near East," "Hebrew Bible," and "Afterlife." To what extent do the representations and qualifications of biblical prophets compare to the characteristics of ancient Near Eastern prophets or post-exilic figures? Nonetheless, despite differences across corpora, the collected papers effectively illustrate how prophets are appropriated by religious communities and given new functions. Prophets may be announcers or interpreters who live out this title or who reject the label within stories. As this volume demonstrates, their influence extends across time and space, and readers will benefit from the analysis of these figures in both biblical stories and postbiblical contexts.

Julie B. Deluty, New York University, Brooklyn, NY 11215

MICHAEL S. MOORE, *What Is This Babblers Trying to Say? Essay on Biblical Interpretation* (Eugene, OR: Pickwick, 2016). Pp. xix + 348. Paper \$42.

Moore's three-part work (Torah, Prophecy/Apocalyptic, and Wisdom) comprises thoroughly reworked and revised essays on various themes on the Hebrew Bible, the Tanak. These seventeen essays exemplify careful literary, historical, canonical, intertextual, and comparative approaches to biblical interpretation. The essays are heavily footnoted, and the book concludes with an extensive bibliography and indexes of subjects and textual references, which will facilitate further scholarly reflection and study.

In part 1 ("Torah"), M. offers three essays. In "Another Look at Balaam," he explores how the multidimensional figure of Balaam Ben Beor has been presented in many texts: in the Tanak (Numbers 22–24) as "obedient servant"; in Second Temple texts as "Balaam the wicked"; and from the perspective of Tell Deir 'Allā texts as a "seer of the gods" (p. 4). This results in a dual image of Balaam as either a "blesser" or a "curser" (p. 5). This approach, M. argues, is insufficient. He prefers a comparative anthropological approach, which is more attractive "because instead of hypothesizing literary sources underneath the text it

seeks rather to examine the actual roles enacted by other magico-religious specialists in the ancient Near East" (p. 19).

In "Balaam the 'Prophet,'" M. reviews Meindert Dijkstra's "Is Balaam Also among the Prophets?" *JBL* 114 (1995) 43-46 (trans. and rev. by J. G. Rigg from a Dutch article originally published in *Gereformeerde Theologisch Tijdschrift* 90 [1990] 159-85). Dijkstra reads Balaam through the nebulous prism of prophecy. M. calls it Dijkstra's desire to "nabi-ize" ("prophe-ize"), thereby neglecting intertextual hermeneutics and anthropological considerations of the Balaam tradition in the context of other relevant contemporary Near Eastern texts (p. 24). In "Role Preemptions in the Israelite Priesthood," M. discusses the role of preemption in Israelites' priesthood and compares Akkadian ritual to the Hebrew ritual.

In part 2 ("Prophecy and Apocalyptic"), M. includes eight essays. In "Yahweh's Day," M. studies various approaches (historical-traditional, comparative theophanic, and polymorphic) to understanding the concept of the Day of the Lord (יום יהוה) in the Tanak, especially in the prophetic traditions. He reviews several studies, including my *Re-thinking the Day of YHWH and Restoration of Fortunes in the Prophet Zephaniah: An Exegetical and Theological Study of 1:14-18; 3:14-20* (Das Alte Testament im Dialogue 2; Bern: Peter Lang, 2010) 43-80. M. argues that it is in the prophecy of Zephaniah, the ninth of the Twelve Minor Prophets, that one finds "the clearest expressions of perhaps the most characteristic of all prophetic motifs, the 'Day of the LORD'" (p. 45). M. is convinced that the late preexilic prophets like Zephaniah stood in the traditions of earlier prophets. This explains why the polymorphic character of holy war, theophany, covenant, cult, and ritual dominates Zephaniah's thinking. "Yahweh's Day was/is/will be fearful/wonderful, hideous/beautiful, and bellicose/peaceful," which must not be ignored (p. 57).

In "Jeremiah's Progressive Paradox" (18:8-9), M. notes how Jeremiah grieves and laments over his personal sufferings and those of the people, and how the prophet became skeptical in his faith before a just God whom he thought had deceived him. In "Jeremiah's Identity Crisis," M. describes Jeremiah as "a venerable, introverted young man struggling to communicate an unpopular message to an arrogantly resistant audience" (p. 85). M. also highlights Yhwh's response, including the promise never to abandon Jeremiah (p. 93). In "The Laments in Jeremiah and 1QH: Mapping the Metaphorical Trajectories," M. engages in a very interesting comparative study of Jeremiah's lament in the Tanak and in texts found in Qumran Cave 1. The two versions share much in terms of poetry, metaphor, and linguistic features. M. also notes that the priestly poet of 1QH, unlike Jeremiah, never questions the deity's motives, nor does he ever deeply despair like Jeremiah. Like other writers of his era, the priest simply adapts and relates earlier traditions to his contemporaries in order to "build new defenses against new enemies, protect covenant brothers, and "reconsecrate the Name against Beliel and his devotees" (p. 121).

In his remaining four essays in part 2, M. continues his comparison of Tanak passages with other ancient Near Eastern texts. The articles are "Jehu's Coronation and Purge of Israel" (2 Kgs 9:1-10:31); "Big Dreams and Broken Promises: Solomon's Treaty with Hiram" (1 Kgs 5:15-32); "Searching in Sheba: The Desire for 'Biblical Literacy'" (1 Kgs 10:1-13); and "Resurrection and Immortality: Two Motifs Navigating Confluent Theological Streams in Daniel 12:1-4." M. notices in this apocalyptic text of Daniel a scribal fusion of prophetic and sapiential streams into a theology of the resurrection of the dead and the immortality of the righteous. This observation leads him to propose that Dan 12:1-4 offers

a prophetic eschatological hope with appeals to other passages such as Hos 6:1-3; 13:14; Ezek 37:1-14; and Isa 53:10b-12.

Part 3 (“Wisdom and Other Writings”) comprises the last six essays of this brilliant collection, beginning with “Ruth the Moabite and the Blessings of Foreigners.” In this article, M. theologically traces the *Aussensegen* (blessings [ברוך] of foreigners [גֵּוּרִים]) traditions of the Tanak in the story of Ruth (Genesis 12; 14:19-20; 15; Exod 18:10-11; Num 24:5-9; 1 Kgs 10:8-9; and Ruth 3:10). He also notices the תולדות (genealogy) trajectory that sits at the end of Ruth. This, he argues, serves to catalyze reflections on the ancestral descendants enunciated in the Torah (p. 185). Logically, M. devotes the next essay (“To King or Not to King: A Canonical-Historical Approach to Ruth”) to highlighting the sociohistorical and canonical significance of Ruth. According to M., the Book of Ruth is less a romantic novella than a compelling drama. It is less a messianic preamble than a pastoral gift. It is also a yearning for home in the midst of homelessness; a hunger for conviction in the face of hypocrisis; a celebration of kindness in a world filled with unspeakable cruelty, as well as a bright light in the midst of darkness.

In “Job’s Texts of Terror,” M. observes that Job’s debates with God and his friends in the midst of his suffering reflects Job’s sociohistorical context—ancient Near Eastern peoples and texts. In “Human Suffering in Lamentations,” M. ties Lamentations to its broader historical context and genre. In “Bathsheba’s Silence,” M. argues comparatively with rabbinic legends that, in spite of her role in Israel’s history, the contour of Bathsheba’s character, in David’s narrative, remains blurry, indefinite, marginalized, and silent.

Finally, in “‘Wise Women’ or ‘Wisdom Woman’? A Biblical Study of Gender Roles,” M. examines the role, origin, and identity of the wise and wisdom woman in Proverbs 1–9, alongside depictions of women in ancient Near Eastern culture, especially in Anatolia and Israel. M. argues that those who would look to the Tanak for contemporary insight into the boundaries of gender roles should rather look into the roles “wise women” play in the historical and sapiential worlds of Israel.

Moore’s erudite presentation in these essays, which span several decades, countries, and institutions of higher learning, provides a model resource for approaches to biblical interpretation, theology, and exegesis today.

*Michael Ufok Udoekpo, Sacred Heart Seminary and School of Theology,
Milwaukee, WI 53130*

PATRICIA K. TULL and JACQUELINE E. LAPSLEY (eds.), *After Exegesis: Feminist Biblical Theology. Essays in Honor of Carol A. Newsom* (Waco, TX: Baylor University Press, 2015). Pp. vi + 306. \$49.95.

Carol Newsom’s contributions to the field of biblical studies are rich and varied, comprising significant advancements in the study of texts from Qumran, provocative work on the Books of Job and Daniel, and the fostering of feminist biblical scholarship represented in the three successive editions of the *Women’s Bible Commentary* over the course of twenty years. As the editors of *After Exegesis* acknowledge, Newsom does not identify herself as a biblical theologian, but “her contributions to rethinking the problems and

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