Jonah, Nahum, and the Book of the Twelve: A Response to Jakob Wöhrle

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Abstract

In discussion with Wöhrle's analysis in the previous article of this set, it is maintained that both the book of Jonah and the book of Nahum should be read as a unit. The book of Jonah was probably written as a reaction to the negative view on foreign peoples found in Joel 4:2. The writer of the book of Jonah builds his case upon the authoritative text from Exodus 34. Both in terms of form and content, he is also inspired by the book of Nahum. Therefore, the repeated use of Exodus 34:6-7 in these texts needs not be ascribed to a separate layer, but is probably part of a process of one book reacting to the other.
Joel, the cult, and the book of the twelve. Priests and profits. A farewell to the anticultic prophet. The same emphasis on the priestly leadership in penitential response is also attested in Haggai and Malachi. In their pivotal positions at the beginning and at the end of the Book of the Twelve, Joel and the Haggai-Malachi corpus together highlight the importance in the Twelve to challenge the priests to take up their role as “penitential catalysts” within the postmonarchic community. Jakob Wöhrle’s contribution continues on the same topic and offers a more detailed study of the material in Haggai and Zech 1–8. It explores the attitudes towards the political power of the high priest as expressed in the various textual layers. This record is part of The AWOL Index. JSON version. Domain: ancientworldonline.blogspot.com/2012/02/open-access-journal-journal-of-hebrew.html (last updated: 04 May 2014 11:55:12 UTC).