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.
Preface and Acknowledgements This project is the response to a question and to an invitation. The question, posed several years ago by Dr. Miles Van Pelt, Alan Belcher Professor of Old Testament and Biblical Languages and Academic Dean of Reformed Theological Seminary (Jackson), was the following: How is one to make sense of the varied, even contradictory, fates of the non-Israelite nations in the prophetic books of the HB/OT? Jonah looks at things in quite a different way, focusing on Nineveh as quintessentially wicked only to reveal near the end that she is also corrivable and capable of repentance. J. Nogalski, and J. Wöhrle (eds.), Perspectives on the Formation of the Book of the Twelve. The book of Jonah is the fifth book in the Christian canons and the Jewish Tanakh. It is one of 'Trei Asar' (The Twelve) prophets ... For reasons stated above, the book of Jonah contains elements that reveal a dual setting: ‘Sitz im Leben’ (Setting in Life) and a ‘Sitz im Literatur’ (Setting of its writing). From the small portion referencing the prophet Jonah in 2 Kings 14:25 who prophesied the expansion of King Jeroboam II’s kingdom, readers are left with the literary features of the book to determine its message and date of composition. Even more, 2 Kings 14:25 leaves the question open whether Jonah lived before or during Jeroboam II (787-748 BCE). Thus, dating the composition of the book remains disputed. Gezer Calender this record is part of The AWOL Index. JSON version. domain. data source: tag:blogger.com,1999:blog-116259103207720393.post-4580829408409330522 (last updated: 04 May 2014 11:55:12 UTC). 27 Oct 2015 18:42:03 UTC. metadata document: ancientworldonline.blogspot.com/2012/02/open-access-journal-journal-of-hebrew.html (last updated: 04 May 2014 11:55:12 UTC).