

Registern. Er enthält weder Einführung noch englische Zusammenfassungen der deutschen und französischen Beiträge oder eine abschließende Bündelung.

Andere Themen in dieser Serie von Symposien waren etwa R. Kieffer, J. Bergman (eds.), *La Main de Dieu: Die Hand Gottes* (WUNT 94) oder C. Grappe (ed.), *Le Repas de Dieu: Das Mahl Gottes* (WUNT 169; vgl. meine Rez. in *Religion & Theology* 15, 2008, 168f).

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Prophets and prophecy in early Christian literature, Verheyden, Joseph, Korinna Zamfir, Tobias Nicklas (eds) 2010. WUNT II.286. Tübingen: Mohr Siebeck. Viii + 348 pp. Paperback. ISBN 978-3-16-150338-2. 74 €.

This collection of essays had its origin in an international conference on “Prophets and prophecy in the Old and the New Testament”, which was held in October 2006 at the Centre for Biblical Studies of the Babes-Bolyai University Cluj in Romania. Other contributors were subsequently invited to contribute to the volume. The intention was not to cover the entire field, “but rather to address various aspects that have to do with prophets, prophecy and prophetic literature in Jewish and early Christian literature and tradition, thereby applying a variety of methods and approaches. What keeps this collection together is a twofold orientation: authors have been looking for traces and evidence of continuity and discontinuity” (v). The editors note that, as far as continuity is concerned, prophecy is a wide-ranging phenomenon: “Its origins are intertwined with the beginnings and the earliest history of the monarchy. And it has continued to exist, adapting and transforming itself, in the earliest days of Christianity and well into the second century CE” (v).

In “Samuel - ein Prophet?” (1-17), W. Dietrich provides an examination of the manner in which a prophetic character is fashioned and reinterpreted, including the

effective history of this character (Samuel in 1-2 Samuel, the quest for the “historical” Samuel, the figure of Samuel in modern music, in a modern novel, through the lens of psychoanalysis and in literary criticism).

Johannes Klein offers a short analysis and comparison of the prophets “Samuel, Gad und Natan: Ein Vergleich” (19-29). B. Doyle examines “The Prophet Isaiah and His Relational Metaphors” (31-40, poetic forms of expression in prophetic literature). In Isaiah the prophet is a historical commentator and poet regardless of his identity. Doyle discusses the nature of metaphors or the “encounter of isotopes” and studies in detail the metaphor of the vineyard in Isaiah 27:2-6. He concludes that we are invited to image YHWH’s relationship with his people as one of security and fecundity, and refers to the image of a husband reconciled with his wife. The author

uses the metaphor of the vineyard together with its other “associated commonplaces” such as trees (shade/protection), roots, fruit, blossom, bud, watering, etc. – surrounding the themes of war and peace – to express YHWH’s relationship with his people. ... Relational metaphors in the prophet Isaiah can thus be described as a sort of *ménage à trois* between God, the land (vine, trees, fecundity) and the people (YHWH’s wife) (40).

In “The Identity of the Prophetess Sibyl in Sibylline Oracles III” (41-55), R. Buitenwerf surveys the Sibyl as a Greek and Babylonian prophetess, the Greek point of view, the Sibyl’s connection with Noah and the reasons for the new image in which the figure is cast. Buitenwerf argues that prophets and prophecy came to be seen as universal phenomena which connect different cultures and religious traditions: “The author transformed the Sibyl from a Greek, pagan prophetess into a universal prophetess of the one and only God. He needs this new image to explain how she could have spoken the truth about the course of history and the position of the Jews as the true people of God. This reshaped image was only necessary if the book originally aimed at a Jewish audience” (55).

The remaining essays of the volume address the *Wirkungsgeschichte* of the prophets and prophecy of the Hebrew Bible in early Christian literature and prophecy:

U. Luz, “Stages of Early Christian Prophetism” (57-75, a survey of Christian prophecy until Montanism); T. Nicklas, „Paulus - der Apostel als Prophet“ (77-104; how the prophets of the Hebrew Bible became referential characters in constructing Paul’s identity and mission); Hans Klein, „Auf dem Grund der Apostel und Propheten: Bemerkungen zu Epheserbrief 2,20” (105-16); P. Foster, “Prophets and Prophetism in Matthew” (117-38, the function of the prophets in the Matthean interpretation of Jesus); K. Zamfir, “Jeremian Motifs in the Synoptics’ Understanding of Jesus” (139-76, the use of Jeremiah in constructing the identity of Jesus); J. Verheyden, “Calling Jesus a Prophet, as Seen by Luke” (177-210, examining Luke’s critical use of the title prophet for Jesus and the prophets of the Hebrew Bible as referential characters in emphasising the radical otherness of Jesus; “Jesus ultimately is identified, explicitly or implicitly, as the Lord and Christ, even as the Son of God. For Luke, ‘prophet’ is the category used by those who do not understand; at best, it is a useful category to help understand, almost as if by contrast, who Jesus really is, not to stick with it”); U. C. von Wahlde, “The Role of the Prophetic Spirit in John: A Struggle for Balance” (211-42); S. Martian, „Prophetisme et symbolisme dans l'Apocalypse“ (243-51); B. Kowalski, “Prophetie und die Offenbarung des Johannes? Offenbarung 22,6-21 als Testfall” (253-93; detailed survey of research, occurrences of prophetic traditions, prophetic linguistic forms and allusions and quotations from Old Testament prophetic literature, Rev 22 as a test-case; “Die Offenbarung ... ist in erster Linie eine prophetische Schrift. ... Inhalt seiner prophetischen Botschaft ist das Zeugnis für Jesus (19:10), so dass man von einer christologischen bzw. christozentrischen Prophetie sprechen kann”, 293). C. N. Jefford closes the discussion with an examination of “Prophecy and Prophetism in the Apostolic Fathers” (295-316; Didache, Ignatius of Antioch, Shepherd of Hermas). The volume closes with a list of the contributors and indexes of references and names.

This is an instructive collection of essays that offers a number of fresh perspectives for Old and New Testament studies. A separate essay could have treated the Wirkungsgeschichte of Deuteronomy 18 in the Hebrew Bible, in early Judaism and in early Christianity. It would also have been instructive to see how early Judaism

drew on the prophecy and prophets of the Hebrew Bible (Josephus's references to the ancient and contemporary prophets would have been an interesting point of comparison). Of related interest is A. Hultgard, S. Norin (eds.), *Le Jour de Dieu – Der Tag Gottes: 5. Symposium Strasbourg – Tübingen – Uppsala*, WUNT 245 (Tübingen: Mohr Siebeck, 2009).

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