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Three methodological concerns come to the forefront in this series. The first is an interest in uncovering the agendas in texts. Earlier feminist scholarship was primarily concerned with uncovering the androcentric agenda which had written the women out of the story on many occasions. However, more recent scholarship has also been interested to uncover matriarchal influences which, though muted, may well have contributed also to the formulation of texts. Stories in which the women are minor characters have been rediscovered afresh, such as that of Miriam, discussed in a number of articles in the Exodus-Deuteronomy volume. Miriam emerges as sister, prophetess, musician and spokeswoman for the people and even poses a challenge to Moses himself. The second methodological concern is an interest in gendering texts and finding women's voices in them. This may even lead to the suggestion of female-authored texts as has been suggested with the book of Ruth. In the volume on Ruth, Adrien Bledstein interprets the themes of Ruth—female companionship and social renewal—as indications of female authorship, standing in sharp contrast to the themes of anarchy and disintegration which characterize the narrative depiction of the same period in the book of Judges. The suggestion is even made that the author of Ruth, and the female J writer of the Pentateuch (an idea first suggested by Harold Bloom in *The book of J*) was Tamar, daughter of David. Others such as Brenner herself prefer to speak of a female voice or textual authority rather than authorship. The third methodological approach is an interest in the process of reading and in the agenda of the reader in order to give meaning to the text. This third category comes across in particular in the volume on Genesis, a text which has been dominated by certain culturally-determined readings from the past, and which has invited many counter-readings from feminist interpreters. There is an interesting counter-reading of Phyllis Trible's well-known reading of Gen. ii-iii by Pamela Milne who argues that we cannot reinterpret texts so that their patriarchy is removed or tempered, as Trible did in this instance. Rather, we need to acknowledge the deep cultural roots of patriarchal interpretation which is grounded in the text itself and begin a feminist interpretation from that point. [Katharine J. DELL]

M. BUTTERWORTH, *Structure and the Book of Zechariah*. JSOT Supplement Series 130. 328 pp. JSOT Press, Sheffield, 1992. £45, \$75; for subscribers £33.75, \$56.25. Structural studies of biblical texts are frequently undertaken, and sometimes convincingly so, but there is much indiscipline in the field, which is why Butterworth is to be thanked for having produced both a valuable critique of widespread tendencies and also some helpful criteria for the use of future practitioners. The opening chapter, appropriately subtitled "In Search of a Reliable Method", examines a number of structural studies by other scholars, pinpointing strengths and weaknesses, and concludes with its own structural analysis of a randomly constructed "Isaiah lxvii" (comprising verses from within Isaiah) in order to demonstrate that structures can appear willy-nilly, even in so casually constructed a text as this, and also that, when other considerations, such as the development of thought in a passage, and more stringent criteria apply, the structure tends to break down. Butterworth then proceeds to apply his insights to the book of Zechariah where, on the surface, there appear to be grounds for expecting structural intention on the part of the writer/compiler, and where also there is the old question of the relationship between chs i-viii and ix-xiv. Ch. 2 defines the units within the book of Zechariah, largely on form-critical grounds and "with regard to the scholarly consensus", since Butterworth's intention is not to replace conventional approaches but to build on them. The structure of the individual units is then discussed in ch. 3, while ch. 4 looks at the interrelationships of the larger sections within the book. There are significant conclusions regarding, for example, the relationship of chs i-viii and ix-xiv, the separate authorship of which seems to be confirmed by Butterworth's findings. The first section bears signs in plenty of editorial structuring, but the later chapters less so, while evidence of even the "editorial unity" of the two is regarded as virtually non-existent. These and other conclusions of both a detailed and a more general nature

add to the importance of this study. There remain basic questions that are understandably not the concern of the volume but are of importance for the study of structure, such as the significance of structure in the oral versus literary debate regarding the origins of some prophetic material (including Zech. i-viii), and the more so since all the structures real and imaginary envisaged by biblical scholars have to take into account the constraints imposed by the manuscript (usually) upon the ancient scribe. Butterworth's careful work makes such questions worth asking. [R.P. GORDON]

M.D. CARROLL RODAS, *Contexts for Amos. Prophetic Poetics in Latin American Perspective*. JSOT Supplement Series 132. 362 pp. JSOT Press, Sheffield, 1992. £40, \$70; for subscribers £30, \$52.50. Against a background of theological teaching in Guatemala, Carroll explores in this slightly revised Sheffield dissertation (1990) the ways in which the O.T., especially in its prophetic dimension, can be made to speak to contemporary Latin American society. Carroll proceeds across a broad front of methodological landscape before applying his method to Amos iii-vi in his fifth chapter. Ch. 2, the first main chapter, is about sociological method as it has usually been applied to biblical studies, and concludes that much of what has been written on the subject is basically flawed. This leads Carroll to part company with this particular kind of sociological approach and attempt, instead, to "clarify the use of the Bible in the moral life of the Christian community in today's world" (ch. 3). To this end, aspects of interpretative anthropology, the sociology of knowledge and narrative ethics are discussed for the light that they shed, first upon religious communities within larger social constructs and then specifically upon the "Christian 'world' within the world". The way in which a sacred text may speak to the moral life of a community, and more particularly the Christian church in the modern world, is the subject of ch. 4. Some explanation of the textual power of Scripture (treated pragmatically in its final form, which, very importantly, is also the only form with which the great majority of the believing community are conversant) is given, and a case is made out for "poetics" as the final-form approach best equipped to bring out the meaning of the biblical text. The "poetics" is seen at work in ch. 5 where the exegesis brings to light the two worlds, of Yahweh and of his people, that, in the message of Amos, cannot coexist indefinitely. How this vision may relate to the modern world of Latin America in particular is discussed in ch. 6, where it is claimed that, just because there is no one-to-one correspondence between the world of Amos and the modern world, the prophetic text retains a capacity to address the latter. But there are other reasons noted as helping to account for the "archetypal potential of Amos", such as H.R. Jauss's "interactional patterns of aesthetic identification with the hero". The last part of this chapter considers representative responses of Latin American "Liberation Theology" to the sociopolitical problems of the region. Appendix 1 brings us back to Amos, giving illustration of the kinds of critical problems encountered if a purely sociological or "theological-historical" approach to the text is adopted. A second appendix deals with textual method in Latin American "Liberation Theology". While it would certainly not be true to say that Amos is incidental to Carroll's dissertation, it is the impressive breadth and the well-worked critique of his methodological chapters, which account for most of the volume in any case, that will deservedly win this study attention in future discussion of biblical hermeneutics. [R.P. GORDON]

M. CHENEY, *Dust, Wind and Agony: Character, Speech and Genre in Job*. Coniectanea Biblica, Old Testament Series 36. xii + 323 pp. Almqvist & Wiksell International, Stockholm, 1994. SEK 284. It seems that the quest for an overall genre for Job is still alive and well, and Cheney's suggestion is that Job is a "frame tale". He argues for this on the basis of ancient Near Eastern parallels, none of which provides an exact parallel to Job but elements of which are reflected in the book. He writes, "Having made significant use of the literary structure and certain features of the tenson, the book of Job now plots its own somewhat different path. By so doing, it comments on the very nature of theological debate and reflects on the tenson genre it so lovingly adapts