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out Palestine. The other principal essays deal with biblical literature (H. Rouillard-Bonraisin) and the extent of Jerusalem in the post-exilic period (Laperrousaz).

[H.G.M. WILLIAMSON]

Katrina J.A. LARKIN, *The Eschatology of Second Zechariah. A Study of the Formation of a Mantological Wisdom Anthology*. Contributions to Biblical Exegesis and Theology. 267 pp. Kok Pharos Publishing House, Kampen, 1994. 69.90 guilders. The view associated with O. Plöger and P.D. Hanson, that apocalyptic eschatology is essentially a theology of dissidence which turns its back on history, comes under scrutiny in this dissertation completed at King's College, London in 1992. Since both Plöger and Hanson regard Zech. ix-xiv as representing the watershed between prophetic and apocalyptic eschatology these are the chapters where their viewpoint is most obviously to be tested. The chapters also merit attention because of the claim by M. Fishbane that they are influenced by mantic wisdom and mantological exegesis. Chs. 2-5 test Fishbane's theory en route to a conclusion about the prior issue and find some evidence of both mantological and inner-textual exegesis. The anthological character of Second Zechariah is confirmed: "a mantological anthology can be identified in Zechariah 9-13." Such anthologies are also found in Amos vii-viii; Zech. i-vi and Daniel vii-xii, and may be influenced by the wisdom tradition. Zech. xiv, on the other hand, does not have mantological exegesis, nor are there signs of a formal link with the wisdom tradition, though the chapter may be described as "learned." In any case, in the light of the general affiliation of Zech. ix-xiv it is concluded that these chapters should not be regarded as dissidence literature. This is a very welcome application, in the first instance, of seminal ideas of Fishbane which may itself inspire further investigation, as much as anything in relation to the organizing principles, the structure and the social matrix of the prophetic/apocalyptic anthology.

[R.P. GORDON]

W. LAU, *Schriftgelehrte Prophetie in Jes 56-66. Eine Untersuchung zu den literarischen Bezügen in den letzten elf Kapiteln des Jesajabuches*. BZAW 225. x + 367 pp. W. de Gruyter, Berlin and New York, 1994. DM 172. It has long been recognized that a distinctive characteristic of Isa. lvi-lxvi is the extent to which it includes citations or clear allusions to other writings, especially the earlier part of Isaiah itself. In this Kiel dissertation, Lau seeks to make use of this fact in order to arrive at a clearer understanding of the literary growth of these chapters. In common with many others, he finds the essential "Trito-Isaiah" in chs. lx-lxii, a unified composition which is especially dependent upon Deutero-Isaiah (for the extent of whose work he accepts the analysis of H.-J. Hermisson). By analysis of literary dependence, he then isolates three further tradition-circles, of which the last two cannot be chronologically separated (the dependence of lxvi 6 on lix 18 is the only literary link between them), though they reflect divergent interests (cultic on the one hand, social on the other). Finally, three passages (lvi 1-8, lxiii 1-6 and lxiii 7-lxiv 11) are considered to be isolated and independent pieces which do not belong to any of the previously identified circles. At the end of the book there are helpful tables which set out clearly all the examples of dependence which are deemed significant. The substance of the work is, of course, the verse-by-verse analysis of each passage, where careful attention is paid to textual problems as well as literary allusions (though this does not, perhaps, amount to "exegesis," as the title implies). From this there is much to be learned, though what seems to be missing is any consideration of the criteria by which a "citation" is to be identified. In some cases, a single word, even a relatively common one, may suffice, whereas in the case of the three "isolated" passages such a possibility is quickly dismissed. Nevertheless, the basic idea of approaching the study of these chapters in this way is a good one, even if some of the conclusions are open to challenge. The picture of the authors of this material as "schriftgelehrte" prophets seems to be well founded.

[H.G.M. WILLIAMSON]

T. LESGOW, *Das Buch Maleachi. Texttheorie—Auslegung—Kanontheorie. Mit einem Exkurs über Jeremia 8, 8-9*. Arbeiten zur Theologie 75. 208 pp. Calwer Verlag, Stuttgart, 1993.