

articulated by James L. Greshaw (*Whirlpool of Torment: Israelite Traditions of God as an Oppressive Presence* [Philadelphia: Fortress, 1984]) asserts that God treated Job unjustly, but in spite of that Yhwh's speeches never address Job's concerns. Rather, Yhwh bullies him into silence with a demonstration of wild power. N. supports Tsevat's position, although she draws from more recent work in her analysis.

Among the interpreters surveyed, N. finds many to support Tsevat's position. She sometimes takes a different perspective, when, for example, she considers how Gutiérrez links Job's suffering with the injustice done to the poor. Finally, however, N. takes a position similar to the three friends of Job when they argue with him in chaps. 3–37. They too hold Job responsible for his own suffering. In this view, Job's suffering is neither God's responsibility nor God's concern. Only by ignoring the prologue to the book can one hold this position. There, a wager between God and Satan causes Job's suffering. In the first two chapters, the author of Job never questions his character's theological acumen. His suffering comes from another quarter. N. does good work on the semantic ambiguity of Job 42:6 and 42:7 and on how the interpretation of the whole book hinges on one's reading of these two verses. For the most part, however, she achieves no new insights into Job through contrapuntal hermeneutics. The reader benefits more through a wider survey of contemporary Joban scholarship. I do, however, admire how she broadens the range of voices to which Western scholars might attend and from which they might learn.

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IGNATIUS M. C. OBINWA, "*I Shall Feed Them with Good Pasture*" (Ezek 34:14): *The Shepherd Motif in Ezekiel 34. Its Theological Import and Socio-political Implications* (FB 125; Würzburg: Echter, 2012). Pp. 526. Paper €30.

This voluminous monograph reflects Obinwa's Habilitation project (*Habilitationsarbeit*), completed at the University of Augsburg, Germany, under the supervision of Prof. Dr. Franz Sedlmeier (2012). It concentrates primarily on how the metaphor of kings and leaders as shepherds is used in Ezekiel 34 to indict those bad and irresponsible leaders in Israel who refuse to acknowledge their roles as God's viceroys (vv. 1–10). As a result, God takes over the care of the flock as the good shepherd (vv. 11–24), restoring the remnant with a covenant of peace (vv. 25–31). In eight readable chapters, O. moves beyond the usual exegetical analysis of Ezekiel 34, to examine its hermeneutical and theological values, with sociopolitical import for contemporary society.

In chap. 1, Obinwa reviews the background of Ezekiel's prophecies. He touches on the person of the prophet and the distinctive features and broad outline of the canonical text of the book, within which the shepherd motif of chap. 34 is thematically and theologically located. According to O., Ezekiel was born around 623 B.C.E. into a priestly Jerusalem family (1:3). Prior to his prophetic calling, he was privileged to witness Josiah's religious reforms (2 Kgs 23:1–25), and his prophetic career was prompted initially in response to the faithless leadership, religious decadence, and moral aberrations of his time. He was also sensitive to the political hegemonies and cultural rivalries of Assyria, Babylon, and Egypt. These events shaped Ezekiel's personality as well as his prophecy, which hinges on "the

struggle between despair and hope, between feeling of abandonment by God and assurances of his abiding presence” (p. 55). Arguing for the unity of the text, O. concludes that the Book of Ezekiel originated from the words or writings of an exilic prophet by the name of Ezekiel and was constantly redacted and updated. O. sees in chap. 34, which has two major themes—indictment/judgment and restoration (vv. 1-22, 23-31)—a model for similar dual themes of indictment/judgment (chaps. 1–32) and restoration (chaps. 33–48) in the prophetic book.

In chap. 2, O. translates the text of Ezekiel 34, from his preferred MT, with extensive and impressive critical remarks. He draws attention to the divine appellation *ʾādōnāy*, which he suggests “must be rendered as ‘my Lord’ in the Book of Ezekiel, except when it occurs in the mouth of YHWH” (p. 169). In chap. 3, O. discusses the literary structure and linguistic features of Ezekiel 34. Besides identifying the syntactical elements of the text, O. argues that the chapter should be read as a well-structured literary unit, with alternating themes and nicely fitted parts, without friction.

In chap 4, O. traces Ezekiel’s “shepherd motif” to the ancient Near Eastern cultures “where the ideas gathered from animal husbandry were metaphorically employed to describe the relationship between Israel and YHWH as their ‘Shepherd,’ during the exile,” while the careless, exploitative, selfish, and indicted leaders were at the same time mocked as “shepherds” (p. 265).

In chap. 5, O. appeals to Jer 23:1-6 in order to shed light on the lexical and cultural affinities of both prophets, who are viewed as the vehicles of divine indictments (vv. 1-10; Jer 23:1-6). O. contends that, in Ezekiel, the oracle begins with the prophet being addressed as “son of man” (*ben ʾādām*) by God. This familiar appellation is found about ninety-three times in the Book of Ezekiel. It uniquely emphasizes the humanity and humility of Ezekiel, who is elevated as God’s instrument to proclaim judgment to Israel’s shepherds.

In chap. 6, while appealing also to the text of Zeph 1:14-17, O. opines that, although the shepherds of Israel have neglected their flock and failed the people, all hope is not lost. Deliverance is on the way (Ezek 43:11-24). On the “day of the Lord” (*yôm ʾādōnāy*), Yhwh will deliver Judah from external and internal threats and a newly installed Davidic king will bring harmony and the promised covenant of peace.

Obinwa discusses this promised covenant of peace (*bērît šālôm*) in chap. 7. Israel will find in this covenant (vv. 25-31; cf. Isa 54:7-10) permanent peace, security, unity, and prosperity. According to O., whereas the covenant of peace refers to “the establishment of peaceful relationship . . . between covenant partners,” the everlasting covenant (*bērît ʿólām*) “has to do with the duration of the said relationship” (p. 372). Finally, in chap. 8, O. presents the theological import of the shepherd motif in Ezekiel 34 and its sociopolitical implications, by appealing to some ecclesiastical documents and local newspapers from Nigeria, his native country. In the general conclusion, O. contends that Ezekiel 34 presents Yhwh as the Lord of all creation. Earthly rulers and leaders are God’s viceroys. Ezekiel 34 not only serves as inspiration to civil and ecclesiastical leaders but aims at cultivating peace and justice in human societies.

Many things are done well in O.’s monograph. It is clear, smooth, and readable. His chosen topic of authentic and caring leadership addressed in Ezekiel 34 reflects a global need. O.’s textual criticism and exegesis are thorough and praiseworthy, and this seems to be where his greatest strength lies. But his alternating use of vocalized Hebrew quota-

tions from *BHS* with the unvocalized citations throughout the text detracts from the form of the work.

The utility of O.'s work would have been enhanced by references to several contemporary works; for example, Steven D. Mason's "*Eternal Covenant*" in *the Pentateuch: The Contours of an Elusive Phrase* (LHB/OTS 494; New York: Clark, 2008) is sadly omitted from O.'s discussion of the covenant of peace. In his attempt to relate Ezekiel to the contemporary sociopolitical situation, O. surprisingly ignores the famous Chinua Achebe's *The Trouble with Nigeria* (Enugu, Nigeria: Fourth Dimension, 2000), where the problem of leadership in Africa (Nigeria in particular) is masterfully discussed. Engaging other scholars in the conversation would have taken some pressure off Sedlmeier, listed about eleven times in the bibliography, and ubiquitously in the footnotes. The phrase "day of the Lord" in Hebrew should be ordered *yôm yhw̄h*, not *yhw̄h yôm*, as on p. 329. Lastly, the quotation of A. Yonick's "Covenant (in the Bible)" in the *New Catholic Encyclopedia* (Washington, DC: Catholic University of America; New York: McGraw-Hill, 1967) 4:402 as "Hattusili II and Rames II" should be "Hattusili III and Ramses II" (p. 374). Despite these few weaknesses O.'s work remains a valuable contribution to the understanding of the message of Ezekiel, particularly in today's world, which constantly seeks for authentic leadership.

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PAUL L. REDDITT, *Zechariah 9–14* (International Exegetical Commentary on the Old Testament; Stuttgart: Kohlhammer, 2012). Pp. 164. €54.

Redditt has spent most of his academic career publishing monographs and articles on the Book of Zechariah, and so his commentary on the book's last six chapters exhibits seasoned reflections and numerous insights on a very difficult text. Following the goal of the International Exegetical Commentary on the Old Testament, R. brings diachronic and synchronic methods into closer discussion with each other. On each section of Zechariah 9–14 he offers a translation with notes and a synchronic and diachronic analysis. He then concludes by integrating both methods in what he calls a "concluding integrative summary."

Redditt believes that Zechariah 9 was composed during the hopeful days of late-sixth-century Persian Yehud while Zerubbabel or his Davidic successor lived in Jerusalem. Zechariah 10 possibly arose in the early part of the fifth century while people still believed that Israel and Judah would reunite. After these hopes failed, the darker and more strident chaps. 11–14 were added, perhaps sometime during the latter part of the fifth century. R. does not embrace the idea that the hope for a new king emerges after 9:9–10, and so 10:2, 4; 11:13; 12:10; and 13:7 are not messianic. The Davidic hope died, and in its place the author/redactor promotes a divine theocracy (14:9, 17). R. does not believe that Zechariah 9–14 exhibits apocalyptic eschatology (as this term is generally understood), and his position on the Book of the Twelve is that it is not "a collection of the sayings of twelve individual prophets, but is a composite work that *over time shows more and more internal dialogue among collections*" (p. 21; italics original).

Redditt's keen synchronic analysis is on display when he notes that in Zechariah 9



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