"WHAT DOES THE SCRIPTURE SAY?"

Studies in the Function of Scripture in Early Judaism and Christianity

Volume 2: The Letters and Liturgical Traditions

edited by

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Published by T&T Clark International
A Continuum imprint
The Tower Building, 11 York Road, London SE1 7NX
80 Maiden Lane, New York, NY 10038

www.continuumbooks.com

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British Library Cataloguing-in-Publication Data
A catalogue record for this book is available from the British Library


Typeset and copy-edited by Forthcoming Publications Ltd. (www.forthpub.com)
Printed and bound in Great Britain

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ABBREVIATIONS

AB  Anchor Bible (Commentary)
ABD  Anchor Bible Dictionary. Edited by D. N. Freedman. 6 vols.
     New York, 1992
AGJU  Arbeiten zur Geschichte des antiken Judentums und des
      Urchristentums
AJF  American Journal of Philology
ASNU  Acta seminarii neotestamentici upsaliensis
BA  Biblical Archaeology
BBR  Bulletin for Biblical Research
BETL  Bibliotheca ephemeridum theologicarum loyaniensium
BHS  Biblia Hebraica Stuttgartensia. Edited by K. Elliger and W.
     Rudolph. Stuttgart, 1983
BHT  Beiträge zur historischen Theologie
BI  Biblical Illustrator
Bib  Biblica
BibInt  Biblical Interpretation
BJS  Brown Judaic Studies
BKAT  Biblischer Kommentar: Altes Testament
BNTC  Black’s New Testament Commentary
BR  Biblical Research
BT  The Bible Translator
BZ  Biblische Zeitschrift
BZNW  Beiträge zur Zeitschrift für die neutestamentliche Wissenschaft
CahRB  Cahiers de la Revue biblique
CBET  Contributions to Biblical Exegesis and Theology
CBQ  Catholic Biblical Quarterly
CBQMS  Catholic Biblical Quarterly Monograph Series
CBR  Currents in Biblical Research
CJT  Canadian Journal of Theology
ConBNT  Coniectanea biblica, New Testament
CQS  Companion to the Quirnman Scrolls
CRINF  Compendia rerum iudaicarum ad novum testamentum
CTM  Concordia Theological Monthly
CTQ  Concordia Theological Quarterly
DT  Dal–Taschenbücher
interpretable choice under the inevitable influence of the imagery of Exod 25 (God’s appearance between the two cherubim) and Isa 6 (God’s appearance between the two seraphim). This is evident when we consider the LXX’s interpretation of “in the midst of . . .” (hqereb) as “in between two . . .” (εν μεσω διο). The case is similar to that of Ezek 3:12, which so much of Jewish and Christian mystical tradition reads as “Blessed is the Glory of God from his place,” and which modern translations have decided to amend drastically. Scholars argue that a scribal mistake in the Hebrew changed the original berum kevod YHWH mimmegomo into barukh kevod YHWH mimmegomo. Hence the scholarly emendation of barukh to berum—for which there is no manuscript basis! According to David J. Halperin, the move from berum to barukh must have happened early enough to be picked up by the LXX. It was not due to scribal error but rather to the fact that the copyist, “perhaps unconsciously,” brought Ezekiel’s vision in line with the throne-theophany of Isa 6; indeed, “once barukh has replaced berum, the resemblance of Ezek 3:12–13 to this passage in Isaiah is almost eerie.”

In a similar way, both for the ancient translators of Hab 2:2 and for its later interpreters, sacred text, liturgy, and visionary experience form a hermeneutical circle, in which each element unfolds its meaning and is kept in check by the others: the ascetic, visionary, and liturgical experience detects certain nexuses between discrete biblical texts; this network of biblical texts determines a specific doctrinal articulation; doctrine then shapes and guides specific liturgical (and ascetical) practices; and liturgy and doctrine are then shaping the presuppositions guiding the work of the biblical exegete, of the translator, and of the copyist.


THE GREEK MINOR PROPHETS IN JAMES
Karen H. Jobes

When one wishes to consider how early Christian writers interpreted the Minor Prophets of Israel’s Scripture, the book of James does not immediately spring to mind. Nevertheless, among the shorter letters of the general epistles in the New Testament James most reflects the distinctive influence of the Twelve, especially the messages of Hosea and Malachi. If this letter was in fact written by James the Just, leader of the church in Jerusalem in the mid-first century, it provides quite possibly the earliest evidence of appropriation of the prophetic tradition of the Twelve by Christianity, reminiscent of the wish of Sirach that “the bones of the Twelve Prophets send forth new life from where they lie” (Sir 49:10). Although there is nothing in James that could be considered a quotation from the Twelve, there is a clustering of words distinctive especially of the LXX/OG version of Malachi. The nature of the evidence I will argue calls for a brief word on the methodology of inter-textual studies.

1. The Methodology of Lexical Clustering

Studies in inter-textuality necessarily involve searching for lexical parallels, and given the ease of searching texts electronically available to scholars today, the warning against “parallelomaneia” cautioned by Samuel Sandmel in his Society of Biblical Literature presidential address in 1962 should be heard louder than ever.1 As Sandmel observed, occurrences of the same words in various texts do not necessarily mean that scholars should connect the dots between those texts. And so attention needs to be paid to methodology when doing inter-textual studies and looking for literary relationships indicated by inner-biblical allusions.

It is clear that James, like most New Testament authors, appropriated themes, motifs, images, and language that are found in the prophetic

books of the Jewish Scriptures in general and the Minor Prophets in particular. But it is difficult to conclude with any certainty that James used the biblical text of the Twelve rather than, for instance, traditional prophetic language exemplified in the Twelve.

The use of the text of the Jewish Scriptures in the New Testament (as opposed to the use of its concepts, themes, theology, etc.) involves discerning distinctive verbal parallels defined as "the occurrence of two or more passages of distinctive content, ranging in length from a few significant words to several sentences, which display identical or minimally divergent wording," to use the definition formulated by Richard Schultz. Another very recent useful work on this subject is Jeffery M. Leonard's article in which he discusses eight principles involved in identifying inner-biblical allusions, the first of which is that "shared language is the single most important factor in establishing a textual connection." This principle is self-evident when there are long citations, but becomes trickier to establish when the allusions are more woven into the textual fabric.

In James, as well as in 1 and 2 Peter and Jude, there are no verbal parallels with the text of the Minor Prophets that are long enough to warrant the designation "quotation." The parallels of James, 1 and 2 Peter, and Jude with the text of the Twelve are such as Helmut Utschasneider recently concluded that "most (if not all) short citations are aphorisms that have their roots beyond their respective literary references, in the oral tradition and in the general knowledge of the time, and are not bound to the written tradition." Even those parallels that may seem rather striking at first glance may not be a deliberate parallel to the text of the Minor Prophets for there are several ways of explaining such brief parallels, such as coincidence, formulaic language, mutual dependence on unpreserved material, similarity of background and circumstance, and redactional glosses.

Nevertheless, if it can be shown on other grounds that a New Testament writer is using the Greek version of the Jewish Scriptures—which is the case with James (see the discussion below)—and if a number of distinctive Greek words are found together in near proximity in the same or similar contexts and with the same referents—that is important—in both a New Testament passage and the Greek version of Jewish Scriptures, then the probability of a deliberate allusion to the prior text increases. I refer to this type of analysis as lexical clustering, and have applied it to this study. (However, if the New Testament writer is clearly citing from the Hebrew Scriptures, then the examination must take into consideration a more complex investigation of the lexical equivalents between the Hebrew and the conventions and traditions of the Greek translation of the Scripture before lexical clustering can be determined.)

What we observe in James's use of the Greek Minor Prophets is an example of lexical clustering, or, to cite Leonard's fifth principle of intertextuality, "the accumulation of shared language suggests a stronger connection than does a single shared term or phrase." A comparison of twenty-six distinctive words from the Epistle of James shows that the vocabulary of James clusters most frequently with the Greek Hosea, followed, interestingly, by Zechariah, with Amos ranking third. Because it is well known that Hosea and Amos share much of the same language, it is not surprising that an analysis based on lexical clustering would rank them closely. So, that provides an incentive to seek the fourth ranking book that clusters with James, and it is interesting to note that that book is Malachi (see Table 1). Both the first and last books of the Twelve show lexical affinity with James.

Writing about the redactions made to Hosea and Amos when they were brought together into one corpus, Jörg Jeremias observes, "The influence of the book of Hosea can be observed in nearly every chapter [of Amos]." Therefore, it may be Hosea behind the language of James where the influence of Amos has previously been seen. Niehaus, for instance, associates Jas 3:18, "a harvest of righteousness is sown in peace for those who make peace," with Amos 6:12, presumably because both include the words "fruit of righteousness" (καρπὸς δἰκαιοσύνης). However, the command in Hos 10:12, "Sow for yourselves unto righteousness (σπείρατε εαυτοῖς τῆς δικαιοσύνης); reap unto the fruit of life" (NETS), better fits the context of the reference in James.


### Table 1. Lexical Clustering of James with the Twelve

<table>
<thead>
<tr>
<th>James</th>
<th>Word</th>
<th>Theme</th>
<th>Hosea</th>
<th>Amos</th>
<th>Zechariah</th>
<th>Malachi</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>1:1</td>
<td>δούλοις</td>
<td>prophets as &quot;servants of the Lord&quot;</td>
<td>3:7</td>
<td>1:6</td>
<td>3:24</td>
<td></td>
<td>Hag 2:23; Jonah 1:9</td>
</tr>
<tr>
<td>1:3</td>
<td>δοκίμοις/δοκιμεῖσαι</td>
<td>testing if genuine</td>
<td></td>
<td>11:13; 13:9</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1:5</td>
<td>σωφρός</td>
<td>wise living</td>
<td>14:10</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1:8; 4:8</td>
<td>δίψυχος</td>
<td>divided mind</td>
<td>10:2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1:9</td>
<td>ταπεινοὶ</td>
<td>oppression of humble brother</td>
<td></td>
<td>2:7; 8:6</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>the humble seek God</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1:11</td>
<td>καίροι</td>
<td>burning heat</td>
<td>12:2; 13:15</td>
<td></td>
<td>2:6</td>
<td></td>
<td>Zeph 2:3; 3:12</td>
</tr>
<tr>
<td>1:17</td>
<td>πατήρ</td>
<td>Father as creator</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Jonah 4:8</td>
</tr>
<tr>
<td>1:18</td>
<td>ἐλημένη</td>
<td>turn back to truth</td>
<td>4:1</td>
<td>8:3; 8; 16; 19</td>
<td>2:6</td>
<td>Mic 7:20</td>
<td></td>
</tr>
<tr>
<td>1:21</td>
<td>ἄναμψε</td>
<td>removing filth</td>
<td></td>
<td>3:3; 4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1:26</td>
<td>γλώσσα</td>
<td>undisciplined tongue; remnant will not have deceitful tongue</td>
<td>7:16</td>
<td>10:2</td>
<td></td>
<td></td>
<td>Zeph 3:13</td>
</tr>
<tr>
<td></td>
<td>ματαιοῖς</td>
<td>vain religion</td>
<td>5:11; 12:1</td>
<td>2:4</td>
<td>10:2</td>
<td></td>
<td>Jonah 2:9; Zeph 3:13</td>
</tr>
<tr>
<td>1:27</td>
<td>καθαρὴ</td>
<td>pure worship</td>
<td></td>
<td>3:5</td>
<td>1:11; 3:3</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ὑπόθεν χίρα</td>
<td>obligation to orphans and widows; oppression of orphans</td>
<td>14:4</td>
<td>7:10</td>
<td>3:5</td>
<td></td>
<td>Mic 2:2</td>
</tr>
<tr>
<td>2:6</td>
<td>καταδικασθεῖσα</td>
<td>oppression</td>
<td>5:11; 12:8</td>
<td>4:1; 8:4</td>
<td>7:10</td>
<td>3:5</td>
<td>Mic 2:2; Hab 1:4</td>
</tr>
<tr>
<td>2:7</td>
<td>πτολεῖρον</td>
<td>mistreating the poor</td>
<td>2:6; 7; 4:1; 5:11; 8:4; 6</td>
<td>3:5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2:11</td>
<td>μοιχή</td>
<td>adultery</td>
<td>2:4; 3:1; 4:2; 13; 14; 7:4</td>
<td>3:5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>μοιχία</td>
<td>murder</td>
<td>4:2; 6:9</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2:13</td>
<td>ἀλεξι και κρατεῖ</td>
<td>mercy and judgment</td>
<td>2:21; 6:6</td>
<td>7:9</td>
<td></td>
<td></td>
<td>Mic 6:8</td>
</tr>
</tbody>
</table>

### Table 2. Lexical Clustering of James with the Twelve

<table>
<thead>
<tr>
<th>James</th>
<th>Word</th>
<th>Theme</th>
<th>Hosea</th>
<th>Amos</th>
<th>Zechariah</th>
<th>Malachi</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>3:13</td>
<td>σοφός</td>
<td>call for wisdom</td>
<td>14:10</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3:18</td>
<td>στιρίνη/δικαιοσύνη</td>
<td>sow righteousness</td>
<td>10:12</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4:7</td>
<td>*</td>
<td>the devil</td>
<td>3:1; 2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4:8</td>
<td>*</td>
<td>draw near to God</td>
<td>12:7 [variant?]</td>
<td>1:3 [<em>return</em>]</td>
<td>3:7 [<em>return</em>]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4:9</td>
<td>πιθανὸν</td>
<td>ditto</td>
<td>4:3</td>
<td>1:2; 8:8; 10; 9:5</td>
<td></td>
<td>Mic 1:8; Joel 1:9, 10</td>
<td></td>
</tr>
<tr>
<td></td>
<td>κλατὶ</td>
<td>ditto</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4:11,12</td>
<td>καταλαλεῖα</td>
<td>speaking against a brother</td>
<td>8:16, 17</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5:1</td>
<td>πλοῦς</td>
<td>ill-gotten gain</td>
<td>12:9</td>
<td>11:5</td>
<td></td>
<td></td>
<td>Mic 6:12</td>
</tr>
<tr>
<td>5:3</td>
<td>κρύον</td>
<td>gold as idolatrous</td>
<td>2:10; 8:4</td>
<td></td>
<td></td>
<td></td>
<td>Hab 2:19; Zeph 1:18</td>
</tr>
<tr>
<td>5:3</td>
<td>θήτον</td>
<td>store up judgment</td>
<td>3:10</td>
<td></td>
<td></td>
<td></td>
<td>Mic 6:10</td>
</tr>
<tr>
<td>5:5</td>
<td>ἑβδομαία/ἐβδομαία</td>
<td>last days</td>
<td>3:5</td>
<td></td>
<td></td>
<td></td>
<td>Mic 4:1</td>
</tr>
<tr>
<td>5:4</td>
<td>μισθὸς</td>
<td>defrauding workers</td>
<td>3:5</td>
<td></td>
<td></td>
<td></td>
<td>Hab 2:6, 9 [not misiq*]</td>
</tr>
<tr>
<td>5:6</td>
<td>δίκαιον</td>
<td>the righteous</td>
<td>12:7</td>
<td>2:6</td>
<td></td>
<td></td>
<td>Joel 2:23</td>
</tr>
<tr>
<td>5:7</td>
<td>πρόμοιν και δύμησιν</td>
<td>early and latter rain</td>
<td>6:3</td>
<td>10:1</td>
<td></td>
<td></td>
<td>Joel 2:23</td>
</tr>
<tr>
<td>5:12</td>
<td>εἰμι ἐν</td>
<td>do not swear</td>
<td>4:15</td>
<td>5:4</td>
<td>3:5</td>
<td></td>
<td>Zeph 1:5</td>
</tr>
<tr>
<td>5:17,18</td>
<td>ἐπικρατεῖον</td>
<td>God controls rain</td>
<td>4:7</td>
<td></td>
<td></td>
<td></td>
<td>Joel 2:23</td>
</tr>
</tbody>
</table>
2. James Has the Greek Version of the Minor Prophets in Mind

Although there are no quotations of the Minor Prophets in James, almost all quotations and allusions to other passages of the Jewish Scriptures in James closely align with the Greek version as reconstructed in the Götttingen text. For instance, Jas 2:23 quotes the Greek text of Gen 15:6 LXX almost exactly, with only small syntactical and morphological differences—a postpositive ἐκ instead of καὶ and the alternate spelling δῖπποιμο instead of ἐπίπωμο. In comparison, the Hebrew text does not include the proper name at all. James’s quotation of Prov 3:34 in 4:6 even more clearly follows the Greek version, “The Lord resists the arrogant, but he gives grace to the humble” (NETS), which is very different from the MT’s reading, “He mocks proud mockers but shows favor to the humble and oppressed.” To these two examples could also be added the quotation of Lev 19:18 (in Jas 2:8), the order of the commandments mentioned in Jas 2:11, and the allusion to Jer 12:3 (in 5:5) which all also indicate use of the Greek Jewish Scriptures.

If the traditional ascription of authorship can be taken seriously—and that is certainly controversial—this pervasive use of the Greek Jewish Scriptures in an epistle written by the leader of the church in Jerusalem to Jewish Christians adds to the growing evidence of the extent to which the Greek language in the Roman period was used in Palestine, even beyond the Galilee.

3. The Influence of the Minor Prophets in James

The author of James presents himself as standing in the prophetic line of ancient Israel by introducing himself as a “servant of Jesus Christ” (δούλος Ἰησούς Χριστός, Jas 1:1). This designation would no doubt have been understood by the original readers of this letter as a reference to the prophetic role, for the prophetic texts of the Jewish Scriptures, beginning with Moses as the founding mediator of Israel’s covenant with Yahweh, referred to the prophets who enforced this covenant as “servants of God/the LORD” (e.g. Amos 3:7; Zech 1:6; Mal 4:4 [3:24 LXX]; possibly Jon 1:9). Therefore, the continuation of this designation in New Testament epistles is a convention that would most probably have invoked the prophetic tradition of ancient Israel as the contextual background for construing the author’s role. This prophetic role of James does not deny the very strong element of the wisdom tradition in James or of James as sage, for the role of the prophet seems to have been superseded by the sage in the Hellenistic period.

Of the twelve Minor Prophets, Amos is often recognized as having had the greatest influence on James, who has even been called “the Amos of the new covenant,” a view which the results of this study must challenge.8 The Twelve announced that the chosen status of Judah and Israel would not protect them from God’s judgment if they presume upon their relationship with God and consequently violate the covenant. Analogously, James wants his Christian readers to recognize that the moral and spiritual demands represented in God’s covenant with ancient Israel are still the standard for faithful Christian living. James infers this from the teaching of Jesus, who summed up all the Law and prophets with the “royal law” of loving God with all oneself and loving one’s neighbor as oneself (which could arguably be the unifying theme of the book of James).

James’s closest parallel with the Twelve is the question asked in Jas 3:13, “Who is wise and understanding (σοφός καὶ ἐπιστήμων) among you?” a question that echoes the final verse of Hos 14:10. At the end of his message, Hosea asks, “Who is wise (τις σοφός) and will understand (καὶ συνίησιν) these things, or prudent (σοφίστας) and will comprehend (εἰπηγηγάζωσιν) them?” (NETS).9 Hosea prophetically indicts Israel for being unfaithful to their covenant with the LORD. With this question, Hosea challenges his audience to return to covenant obedience, an obedience which in Deut 4:6 is characterized as Israel’s “wisdom (σοφός) and understanding (σοφίστας).”

James may be alluding to Deut 4:6 directly, because the language of “a wise and understanding (σοφός καὶ ἐπιστήμων) people” matches exactly the predicate adjectives of Jas 3:13. On the other hand, James phrases the prophetic challenge to his readers as a rhetorical question, matching the form of Hos 14:10. Furthermore, an important allusion to Hosea tilts toward the conclusion that if James has Deut 4:6 in mind, he is thinking of it as mediated through the message of Hosea (see the discussion below). By echoing Hosea’s closing verse (Hos 14:10) in his rhetorical question (Jas 3:13), James brings Hosea’s call to covenant faithfulness, and indirectly the whole prophetic tradition of the Twelve, into view for his Christian readers.

11. Ps 107:43 (LXX 106:43) also ends with the phrase τις σοφός, but there the context is a call to remember the Lord’s gracious acts of deliverance. The context of Hosea’s question better fits James’s message.
4. Allusions to the Twelve in James

Following the distinctive echo of Hosea’s question found in Jas 3:13, James then uses a word so striking that it should be considered an allusion to Hosea and the LXX/OG version of Malachi even though one word is usually insufficient to constitute an allusion. In Jas 4:4, which introduces the most inceptive part of the letter, James exclaims using a feminine plural vocative, “Adulteresses (μοιχαλίδες)!” Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world becomes an enemy of God.” James has already mentioned in 2:21–23 the friendship of “our father” Abraham with God. Here, James accuses those who are friends with the world to be enemies of God and “adulteresses.”

The textual variant in Jas 4:4 that adds the masculine form, “adulterers and (μοιχοι κοι) adulteresses,” is certainly not original, for as Metzger explains, scribes were likely puzzled why James mentions only women in a moral failing that by definition involved both sexes and therefore scribes “considered it right to add a reference to men as well.” Moreover, the shorter reading of the feminine plural alone is strongly attested by both the Alexandrian and Western witnesses.

Perhaps following the same reason as the ancient scribes, virtually every major English translation except the NASB and ASV obscures this significant allusion to Hosea by translating it either as a generic masculine, “Adulterers!” (NRSV, NLT), or as “You adulterous people” (TNIV, NIV, ESV). The KJV and NKJV follow the ancient scribes who further confuse the allusion by adding the masculine form to the feminine, “Adulterers and adulteresses!” Such a translation leads the reader’s mind in too literal a direction, for although marital unfaithfulness violates God’s commandments and is one expression of spiritual unfaithfulness, this feminine vocative invokes the distinctive metaphor used to refer to the violation of Israel’s covenant relationship with God. When viewed in light of the Greek version of Hosea and Malachi, its use in James becomes powerfully clear.

Of the Twelve, Hosea is probably the best known—second only to Jonah in the belly of the whale—because of his scalding discourse to Gomer, who in Hos 3:1 is referred to with the feminine noun μοιχή ("adulteress"). The substantive μοιχή and its cognate verb (μοιχέω) appear several other times in the Greek Hosea (2:4; 4:2, 13, 14; 7:4) along with occurrences of synonymous or closely related words to indict the people’s violation of their covenant with God. Furthermore, the divided person (διψομά) twice mentioned in Jas 1:8 and 4:8, a figure who wants to be both a friend of the world and of God, echoes Hos 10:2 LXX, which speaks of the divided hearts of the people (μυρίσματος), which consequently led to fulfilling the prediction of covenant breaking in Deut 8:11–20.

This use of the feminine vocative in James illustrates Leonard’s methodological third principle, “shared language that is rare or distinctive suggests a stronger connection than does language that is widely used.” The feminine form μοιχή does appear several times in the Greek Scriptures, in Proverbs and Ezekiel in addition to Hosea and Malachi (Prov 18:22; 30:20; Hos 3:1; Mal 3:5; Ezek 16:38; 23:45 [x2]), but only in Hosea, Malachi, and Ezek 23:45 it is used as a label for God’s people who have broken covenant.

The evidence for James as an early Christian interpreter of the Twelve is strengthened when the LXX/OG version of Malachi is considered. Although the feminine form μοιχή appears several times in the Greek Scriptures, only in the LXX/OG version of Mal 3:5 does the feminine plural “adulteresses” (μοιχαλίδες) occur where the Hebrew text has a masculine plural participle יָרָה ("adulterers"; fem. יָרָה). (In Ezek 23:45 the Hebrew and its Greek translation of the participle are both feminine.) This representation of a masculine participle in the Hebrew Malachi by a feminine noun in its Greek translation suggests that the translator of Malachi, the last book of the Twelve, is interpreting Mal 3:5 in the light of Hosea’s use of the adulteress imagery in the first book of the Twelve to form an inclusio on the theme of covenant unfaithfulness, which is indeed a major theme throughout the Twelve. In the ancient witnesses, Hosea stands first in the corpus of the Twelve and Malachi last, even though the sequence of the intervening books varies among ancient witnesses. Long before the Greek translation was made, the Twelve were considered to be one corpus and one prophetic voice. James provides an example that this interpretive unity of the message of the Greek Minor Prophets is picked up by the authors of the New Testament. By invoking this allusion to the Greek Minor Prophets, James

12. Μοιχή occurs four other times in the LXX, in Ezek 16:38; 23:45, and in Prov 18:22 and 30:20, but not in the context of covenant faithfulness.

is warning that some of his Christian readers are in danger of the same kind of covenant unfaithfulness as condemned by the Twelve.

This striking allusion to the LXX/OG version of Malachi, and through it, to Hosea, should therefore inform exegesis of the very next verse in James, the much-debated Jas 4:5, "Or do you think Scripture says without reason that he jealously longs for the spirit he has caused to dwell in us?"

One part of the exegetically complex debate centers on determining the subject of the verb ἐπιστῆναι, where it is often said that God is never the subject of jealous longing in the Hebrew Scriptures. That may be true, but sound methodology demands that the exegetical background of James should be considered from the Greek, not the Hebrew text, where the verb translated "yearn jealousily" (ἐπιστῆναι) is found with God as the subject in Deut 32:11 and Jer 13:14.

James's striking allusion to the LXX/OG version of Mal 3:5 brings into view not only the reference to adulteresses but also some of the same ethical issues and even the language found also in James. (See Table 2.)

### Table 2. The Greek Malachi in James

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And I will draw near to you in judgment: I will be a swift witness against the sorceresses and against the adulteresses and against those who swear by my name falsely and against those who defraud the hired worker of his wages and those who oppress the widow and those who buffet orphans and those who turn aside justice from the guest and those who do not fear me, says the Lord of hosts. (Mal 3:5; emphasis added, modified NETS)

Echoing the LXX/OG version of Mal 3:5, James twice mentions the Lord drawing near (4:8; 5:8) with a call to strengthen and purify hearts. James 5:12 prohibits swearing (ομιλεῖν) lest it bring condemnation as in Mal 3:5. The defrauded wages of hired workers (οἰκοτρίβα) mentioned in Mal 3:5 cry out in Jas 5:4. For James, pure and undefiled religion is to care for the widow and orphan, a failure condemned in Mal 3:6. Furthermore, the thought in the very next verse, Mal 3:6, about God’s unchanging nature is also found in Jas 1:17.

5. Conclusions

The teaching of James is strongly influenced by the message of the Twelve, especially by Hosea and Malachi. The language of James clusters with the language of the Greek Hosea, Zechariah, Amos, and Malachi, in that order. The use of the feminine vocative, “adulteresses,” in James is a striking allusion to that motif in the Twelve. Moreover, many of the ethical concerns of Mal 3:5 are also present in James.

The evidence of James (as well as 1 Peter and possibly Jude) suggests that Utschneider’s claim that the Minor Prophets were “not really of great literary and theological relevance for the New Testament authors” is very much an overstatement.

The first book of the Twelve challenges God’s people to return to covenant faithfulness by asking, “who is wise and will understand these things, or prudent and will comprehend them? For the ways of the Lord are upright, and the just will walk in them, but the impious will be weak in them” (Hos 14:9 NETS). James 3:13 asks the same question, “who is wise and understanding among you? Show by your good life that your works are done with gentleness born of wisdom.” This may suggest that the well-recognized wisdom motif in James is mediated more through the prophetic message of the Minor Prophets than through the wisdom literature of Second Temple Judaism. God’s wisdom (Jas 3:13) makes

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peacemakers (Jas 3:17) among people whose fighting and quarrelling (Jas 4:1) come from those who want more than they have (Jas 4:2) and who are drawn to spiritual adultery by becoming friends with the world to get it (Jas 4:4). Some will even forget God as they seek the wealth that comes from being friends with the world (Jas 4:13–17; cf. Hos 13:6). Among them are the “rich” who are driven even to exploiting murderously and oppressing others, condemning themselves to a miserable end under God’s judgment (Jas 5:1–6).

James views the moral and ethical demands of the Deuteronomic covenant through the lens of Jesus’ teaching about the Law. It is well recognized that James echoes much of Jesus’ teaching from the Synoptic tradition, especially the Sermon on the Mount, a teaching that does not abolish the Law of the covenant but underscores its true extent and demand for internal transformation. Jesus was not being innovative with respect to the moral and ethical demands of God’s standard; he was revealing the true nature of the covenant and the profound inability of human beings to live by it. In this, Jesus took up Israel’s prophetic tradition, transposing it into a higher key and atoning for its violation. James internalized the teaching of Jesus and re-expressed it to underscore that the Christian life of faith is nevertheless comprised of the moral and ethical “deeds” that God has always expected of his people. Echoing Israel’s prophetic tradition, James warns the church that its covenant relationship with God based on Christ’s blood must be guarded so that the bride of Christ remains faithful to her husband.

PRAYER CHANGES THINGS OR THINGS CHANGE PRAYER: INNOVATIONS OF SOLOMON’S TEMPLE PRAYER IN EARLY JEWISH LITERATURE

Michael D. Matlock

The grand structure and theological nature of the MT version of Solomon’s Temple Prayer in 1 Kgs 8 provided the LXX translation, Josephus’ rewritten Bible Jewish Antiquities, and Targum Jonathan (translation/rewritten Bible) a sizable opportunity to grapple with many divine characteristics, such as transcendence, immanence, sovereignty, omnipresence, and recompense. This study concentrates upon these characteristics and other relationships found within and among the MT version and these versions in early Judaism. Many innovations of these Jewish writers reveal their interest in philology, theology, and history, and these interests will emerge through an exploration of the structure, organization, and content of the versions of Solomon’s prayer and the ideological concerns that surface.

Structure, Analysis, and Ideology of Solomon’s Prayer in 1 Kings 8 (MT)

Solomon’s prayer in 1 Kgs 8 is the longest recorded prose prayer in the biblical narratives, redacted in its final form during the latter exilic period. The literary shaping process of this chapter is both confusing and complex, as evidenced by the disparate critical scholarly opinions.


* This essay is based on a paper delivered in the Scripture in Early Judaism and Christianity Section at the annual meeting of the Society of Biblical Literature, New Orleans, November 2009.
1. Scholars who argue that the entire chapter comes from the pre-exilic period, specifically from the Josianic reform, include Gary Knoppers, “Prayer and Propaganda: Solomon’s Dedication of the Temple and the Deuteronomic’s Program,” CBQ 57 (1995): 229–54 (252), and Baruch Halpern, The First Historians: The Hebrew Bible and History (San Francisco: Harper & Row, 1988), 108–71. However, the prevailing scholarly consensus surmises that the writing of 1 Kgs 8, in part or whole,