The papers in this volume are the product of a conference on the interpretation of the Former Prophets held in 2014 at Brite Divinity School in Fort Worth, Texas. The Introduction notes that the papers “seek to shed light on how the Prophets, especially the Former Prophets, were read and understood throughout the ages” (7). The papers are organized based on the chronological sequence of the receiving traditions, and it is generally that sequence that the present review will follow.

Two papers focus on what may be defined as receiving traditions within other books of the Hebrew Bible. Timothy J. Sandoval examines the reconfiguring of Solomon in the Qohelet figure in the book of Ecclesiastes. Sandoval argues that the deletion of the deuteronomic concerns of 1 Kgs 1–11 from the portrait drawn of Qohelet in Eccl 1:12–2:26 enables a subtle criticism in the third century BCE of “all the new Solomons” (39) who employ imperial epistemological dominance in this era. Such a criticism parallels the critique of the wisdom of the imperial Solomon in non- or pre-deuteronomistic portions of 1 Kings. Serge Frolov addresses textual and literary allusions to David and Bathsheba in the Song of Songs, through such strategies as the careful reuse in Song 8:7b of a phrase that indirectly alludes to the affair narrated in 2 Samuel 11 (49). Frolov argues that the Song of Songs can serve as a “comeback” book within the canon to address the problem of theodicy: here the female protagonist, often suggested to represent Lady Israel in traditional exegesis, offers her response to the prophets.

Four papers focus on other Second Temple Jewish texts as the primary receiving traditions. Claudia V. Camp examines the manner in which Ben Sira effaces the exemplar of Solomon and replaces him, as he seeks to be the “Wisdom Man that his sexually impaired almost-exemplar could not be” (73). Ariel Feldman contributes to the reception history of Judges with a study of the book’s reception in four copies of Judges from the Dead Sea Scrolls (DSS) (1Q6; 4Q49; 4Q50; and XJudg) as well as references to Judges in non-biblical DSS, contrasted against other relevant Second Temple writings. Among Feldman’s findings are that the fragmentary manuscripts of Judges from Qumran do not make a compelling case for the existence of “multiple literary editions of Judges” (94). George J. Brooke assesses the four references to Zedekiah in the fragmentary scrolls from Qumran (in 4Q470 (×2); 4Q247; and 4Q398). Brooke concludes that 1) Zedekiah is sometimes viewed positively and at other times negatively,
2) Zedekiah is associated with covenant, and 3) this covenant formation is connected to a periodization of history from Noah to Zedekiah that is one form of ancient Jewish historiography. In a separate contribution, Ariel Feldman, Faina Feldman, Joseph McDonald, and Ron Serino offer a brief look at variants between 1 Sam 3:15 MT and 4Q160 (Vision of Samuel) 13, as an example of how one may use the new online tool The Dead Sea Scrolls Quotations Databank.

Three papers focus on receiving traditions that include the New Testament. George J. Brooke and Hindy Najman explore the diversity in interpretations of the figure of David in the Second Temple period, addressing a variety of texts, including Chronicles, Ben Sira, Psalms of Solomon, the Dead Sea Scrolls, the Gospels, and the writings of Paul. These observed interpretations include David as poet, prophet, and penitent, rendering him into a character with whom to identify in the “quest for perfection in the eyes of God” (117). The interpretations also highlight the gradual emergence of Davidic messianic thinking. Warren Carter compares Septuagint Joshua with Matthew’s Jesus, and argues that even though no action of Jesus “involves literal military action or claiming land” (157), control of land and military victory echo in the Matthean presentation of Jesus. Shelly Matthews assesses how the vision of the dry bones in Ezek 37:1–14 is employed in the resurrection claims in Luke, namely “for a church that is carving out a place for itself in the world as it is” instead of to assert an imminent resurrection (182).

The receiving traditions of two papers extend more broadly in time. Matthias Henze traces the development of accounts of King Manasseh in 2 Kings and 2 Chronicles in a variety of Jewish and Christian texts from the first centuries CE. Henze highlights the ways in which the interpretation of Manasseh changes, thanks to sometimes very elusive biblical “markers” that “caught the attention” of early interpreters (185). Examples include Manasseh as penitent sinner in the Didascalia Apostolorum, Manasseh and the martyrdom of Isaiah in the Ascension of Isaiah, and Manasseh as a builder of idols in 2 Baruch, Deuteronomy Rabbah, and b. Sanhedrin. Finally, Scott M. Langston provides a survey of American uses of the book of Joshua, noting that the book was used effectively in the civil rights movement and America’s “Joshua Generation,” but ill-used when the book’s transformation “from a conquest account into a story of liberation” (237) enabled the taking of land by Euro-Americans from Native Americans.

A strength of the volume is the variety and breadth of the receiving traditions covered, ranging from comparisons within the Hebrew Bible to the DSS, the New Testament, early Jewish and Christian writings, and even contemporary applications and interpretations. Because the papers are organized in the order of their receiving traditions, instead of the biblical topics being received,