

1-1-1993

# Review of Ingeborg Gabriel, Friede über Israel: Eine Untersuchung zur Friedenstheologie in Chronik 1:10-2:36

Daniel L. Smith-Christopher  
*Loyola Marymount University*, [dchristopher@lmu.edu](mailto:dchristopher@lmu.edu)

---

## Repository Citation

Smith-Christopher, Daniel L., "Review of Ingeborg Gabriel, Friede über Israel: Eine Untersuchung zur Friedenstheologie in Chronik 1:10-2:36" (1993). *Theological Studies Faculty Works*. 310.  
[http://digitalcommons.lmu.edu/theo\\_fac/310](http://digitalcommons.lmu.edu/theo_fac/310)

## Recommended Citation

Smith-Christopher, Daniel. Review of Friede über Israel: Eine Untersuchung zur Friedenstheologie in Chronik 1:10-2:36 by Ingeborg Gabriel. *The Catholic Biblical Quarterly* 55 no. 4 (October 1993): 756-757.

number of variant vocalizations in the fragments, and he furnishes comparative tables and historical assessments of the development of the vocalic inventory.

The section on morphology (pp. 111-200) is gratifyingly complete. It is organized by word classes, beginning with pronouns, continuing through numerals, nouns, verbs, and ending with brief surveys of prepositions, conjunctions, adverbials, predicators of existence, and interjections. The syntax is disappointingly slight (two pages!), but F. sometimes treats syntactic phenomena at appropriate places in the section on morphology. A word index (virtually a glossary of the targum, with references to discussions in the body of the grammar) and a bibliography conclude this exceptionally fine, comprehensive grammar.

Fassberg fully exploits other secondary literature on these fragments and on Aramaic, so that his work constitutes a virtual compendium of the latest views and discussions on certain points of Aramaic historical grammar. F.'s own judgments on disputed points are always lucid and well founded, even if not always convincing. In short, this grammar is highly recommended.

It should be noted, however, that certain features of the book are more of a hindrance to use than a help. The small type font often makes the all-important vowel points too tiny to be easily legible. Frequent users should be prepared to do a lot of squinting.

Furthermore, the arrangement of the endnotes is positively appalling. The numbering restarts with every subsection, instead of every chapter, but the notes themselves are collected at the ends of chapters. Therefore, users who want to look up n. 103 for p. 174 may be perplexed to find that endnote 103 on p. 218 has nothing to do with the subject discussed, until they discover that n. 103 belongs to "Nouns" and that n. 103 for "Verbs" is found on p. 239. Running heads, regrettably absent, could have been a great help here.

Despite these problems, F.'s book is indispensable. Anyone interested in Aramaic, the targums, or the Semitic languages in general should acquire a copy.

*Edward M. Cook, The Comprehensive Aramaic Lexicon, Cincinnati, OH 45220*

INGEBORG GABRIEL, *Friede über Israel: Eine Untersuchung zur Friedenstheologie in Chronik I 10-II 36* (Österreichische Biblische Studien 10; Klosterneuburg: Österreichisches Katholisches Bibelwerk, 1990). Pp. [ii] + ix + 227. Paper ÖS 284, DM 42.40, SwF 35,80.

Ingeborg Gabriel begins her work with the intriguing assertion that, although peace and the theology of peace have been explored in biblical studies rather often, there is an absence of studies that focus on the meaning of peace in specific eras within biblical history. Her work on peace theology in Chronicles is an admirable response to this problem, focused as it is on the Persian period.

Gabriel argues that, under the Persians, the Jews tended either toward a militaristic desire to overthrow the Persians and crown a new David, or a quietistic posture of expectation that God would miraculously restore Israel. G. associates Chronicles with the latter.

Chronicles, suggests G., is an early form of commentary literature, a literature that would continue to develop in rabbinic writings. After identifying some of the literary techniques used by Chronicles (e.g., use of key words; use of special numbers; focus on central verses which are repeated or developed in other places; focus on central ideas), G. identifies 1 Chr 22:8-9 as a key to understanding the entire work's theology of peace. G. suggests that the Chronicler understands Israelite history in three sections: the Davidic era (1 Chronicles 11-21), the Solomonic era (1 Chronicles 22-2 Chronicles 9) which is considered to be the golden age, and the post-Solomonic era.

In the chapters that follow this initial introduction, G. explores the meaning of peace in the three eras. In each case, an outline of the section is presented, followed by an analysis of key texts, focused particularly on the structural intentions of the Chronicler. G. suggests that the meaning of peace changes in each of the three sections.

In the Davidic era, the Chronicler stressed that David accomplished peace between the tribes rather than between the kingdom of the Jews and the foreign neighbors.

The Solomonic era is the high point of the Chronicler's conception of peace. G. points out that Solomon's era fulfills Nathan's promise to David, a key text for the Chronicler. It is not only a time of internal "peace" but also of "rest" and "quiet" in external relations. The temple is itself the "house of rest," a meaningful symbol of the era. In an extended excursus, G. also argues that the Solomonic era of peace was a significant source of hope and inspiration for the Chronicler, who hoped for an era marked by *Salomon redivivus* (p. 108).

In the post-Solomonic era, G. points out that the Chronicler focuses attention on the reigns of Asa and Jehoshaphat, two kings whose righteousness was rewarded with peace or deliverance from outside aggression. The central theme that peace is predominantly a gift of God—and that human sinfulness can endanger this gift—is extended in this third period of concern for the Chronicle.

Late in the work G. makes provocative suggestions about the Chronicler's actual attitude toward warfare itself. The Chronicler, argues G., is no pacifist, yet the Chronicler's writings contain a fundamental dilemma: even though the monarchical era provides models for the anticipated future (especially the monarchy and the temple), the Chronicler discusses the power and militarism of this time with a high degree of skepticism about militarism itself. Indeed, G. believes that this irrationality makes the Chronicler's vision of peace quite irreconcilable with the realities of producing a state. The Chronicler's vision of peace, finally, is a vision for the Jews only. G. contrasts this with the more universalistic vision of Isaiah, for example.

Many of the details of this very interesting work, such as G.'s discussion of the Chronicler's attitude toward David as the man who "shed much blood and waged great wars" (and therefore was unable to build the temple), should elicit further discussion.

*Daniel L. Smith-Christopher, Loyola Marymount University, Los Angeles, CA 90045*