

that treat individual books are quite extensive, providing information about author and date, genre and message, and continuing relevance. The entry on Jerusalem traces the history of that city from the premonarchic period through the united monarchy, the divided monarchy through the exile, the Persian rule to that of Rome, the time of Jesus through the first century C.E. The entry on Jesus is also quite lengthy, sketching events of his life, describing how he was perceived and later understood, and noting the various quests for the historical Jesus. Every serious Bible student should have a good Bible dictionary. This one will serve as a fine resource for study.

**Julia M. O'Brien, *Micah*.** Wisdom Commentary. Collegeville, MN: Liturgical Press ([www.litpress.org](http://www.litpress.org)), 2015. Pages, 206. Cloth, \$19.99.

O'Brien trains her interpretive lens on gender construction as an exercise of power, as uncovered in her study of Micah. She asks: How does gender intersect with other forms of privilege? How might they function today? Do they work differently for white women than for women of color? In order to answer these questions adequately she draws on the thinking of cowriters from other cultural contexts—a queer theologian, a Rabbinic writer, and an ordained elder from Zimbabwe, to name a few. The titles of her chapters are telling: "Judgments Against Female Cities and Male Leaders"; "Exaltation of Daughter Jerusalem and Her King"; "YHWH's Lawsuit and Daughter Jerusalem's Response." The last chapter is "A Feminist Response to Micah's Theology." The book is a feminist commentary, not a reconstruction of the prophetic message. The actual feminist perspective of this study lifts up for critique Micah's usually unnamed gender bias. Recognizing this bias, O'Brien does not suggest that it in any way invalidates the revelatory value of the book's theological message.

**J. J. M. Roberts, *First Isaiah*.** Hermeneia. Minneapolis: Fortress Press ([www.fortresspress.com](http://www.fortresspress.com)), 2015. Pages, 554. Cloth, \$69.00.

The dominant approach of this commentary is classic historical criticism. This is accomplished by meticulous textual analysis and philological exactitude. Roberts's reconstruction of this first part of the biblical book has led him to date it to the end of the seventh and beginning of the sixth century B.C.E. He insists that this dating significantly influences how one understands the book's message. He identifies the major theological perspective as royal theology, which he calls the Zion Tradition. The main points of this tradition are: belief in YHWH as the sole sovereign God; God's choice of David as God's vice-regent, with that choice being sealed by covenant; and Jerusalem as God's chosen city. In addition to this main theological influence there are traces of the Mosaic tradition in First Isaiah as well. This book meets the high critical standards set for the Hermeneia series. It should be required reading for any serious study of this prophetic book.