

JOURNAL OF NORTHWEST SEMITIC LANGUAGES

VOLUME 24/2

1998

EDITORS:

J COOK P A KRUGER I CORNELIUS

*at the University of Stellenbosch
South Africa*

Editorial Board:

W T W Cloete (Bellville), W Gross (Tübingen), T Mafico (Atlanta),
S Mittmann (Tübingen), P J Nel (Bloemfontein), J H Potgieter (Pretoria),
J J M Roberts (Princeton), A van der Kooij (Leiden),
C H J van der Merwe (Stellenbosch), H F van Rooy (Potchefstroom)

Published by the Department of Ancient Near Eastern Studies
University of Stellenbosch

The *Journal of Northwest Semitic Languages*
(ISSN 0259-0131) is published half-yearly

JNSL is an accredited South African journal listed in the *International Bibliography of Social Sciences*. It publishes peer reviewed research articles on the Ancient Near East. As part of the *peer review policy* all contributions are refereed before publication by scholars who are recognised as experts in the particular field of study.

Contributions and books for review should be sent to

The Editor: *JNSL*
Department of Ancient Studies
University of Stellenbosch
Private Bag X1, Matieland, ZA-7602
SOUTH AFRICA
Fax +27 (0) 21 808 3480
e-mail: cyster@sun.ac.za

Subscriptions should be sent to the same address but marked as

Subscription: *JNSL*

Copyright

Department of Ancient Studies, University of Stellenbosch, Stellenbosch,
SOUTH AFRICA

House rules

Articles submitted for publication must be according to the house rules on the homepage

JNSL homepage (house rules, contents, subscription)

<http://www.sun.ac.za/as/journals/jnsl/>

ORDER FORM: Journal of Northwest Semitic Languages

- Enter me as a subscriber to the JNSL
- I enclose the correct amount due

Per Invoice	\$ 65.00
	€ 50.00
Booksellers	- 30 %

Name

Address.....

.....**Postal code**

**For further subscription information: e-mail to cyster@sun.ac.za or write to
The Editor, JNSL, Department of Ancient Studies, University of Stellenbosch,
Private Bag X1, Matieland, South Africa, 7602 or fax to +27 (0)21 8083480.**

CONTENTS

Articles

- | | |
|---|---------|
| Adrian Schenker, Die Analyse der Intentionalität im Bundesbuch (Ex 21-23) | 1-12 |
| Robert A Salters, Observations on the Targum to Qoheleth | 13-24 |
| Johann Cook, Towards the dating of the tradition "the Torah as surrounding fence" | 25-34 |
| Peter W Flint, Patrick W Skehan & Eugene Ulrich, Three Psalms of Praise from Qumran: the preliminary editions of 4QPs ¹ and QPs ⁿ | 35-44 |
| Heinz-Dieter Neef, "Abraham! Abraham!" Gen 22,1-19 als theologische Erzählung | 45-62 |
| Philip A Noss, Scripture translation in Africa: the state of the art | 63-76 |
| Hans Ausloos, The need for a "controlling framework" in determining the relationship between Genesis-Numbers and the so-called Deuteronomistic literature | 77-89 |
| Percy S F van Keulen, The background of 3 Kgdms 2:46c | 91-110 |
| Bénédicte Lemmelijn, As many texts as plagues. A preliminary report of the main results of the text-critical evaluation of Exod 7:14–11:10 | 111-125 |
| Ed Noort, 4QJosh ^a and the history of tradition in the book of Joshua | 127-144 |
| Pieter B Dirksen, The composition of 1 Chronicles 26:20-32 | 145-155 |
| Frank A Gosling, An unsafe investigation of Job 19:25 | 157-166 |
| Izak Cornelius, The iconography of the Canaanite gods Reshef and Baal: a rejoinder | 167-177 |

Marc Vervenne, Metaphors of Destruction in Exodus 15:8	179-194
Short Note	
Paul A Kruger, "Liminality" in 2 Samuel 19:1-9: a short note	195-199
Review article	
Izak Cornelius, Introducing the history of the ancient Near East	201-206
Reviews	207
Books received	211
House Rules for articles submitted	i-iii
Subscription information	iv
Addresses of contributors	v

Adrian Schenker (Biblisches Institut, Freiburg-Schweiz)

Die Analyse der Intentionalität im Bundesbuch (Ex 21-23)

ABSTRACT

This article investigates the issue of deliberate transgression and accidental transgression. In order to clarify this, the author refers specifically to the problem of intentionality in the Book of the Covenant (Ex 21-23). The refuge cities to which accidental transgressors could flee, were already known since the earliest times, that is, already at the time of the writing of the Book of the Covenant. Verse 12 is thus to be read against the background of such refuge cities. Various possibilities (deliberate murder, accidental murder and premeditated murder) are crucial for a sound understanding of this section. To qualify for forgiveness, an element of accidental had to be present. The punishment of the wrongdoer was influenced by intentionality and the obligation of the transgressor to rectify damage caused by him. Ex 21:22-24 describes a special possibility, viz. indirect deliberate transgression. The case of two men fighting (deliberate) but not with the intention of killing each other (accidental) is cited as an example. This accords with the injunctions of the codex of Hammurabi. Ex 21:29-32 does allow the guilty party an opportunity to redeem himself in the case of accidental transgression. The conclusions are that Ex 21:12-32 presents a carefully argued system of deliberate spanning from premeditated murder to indirect accountability with the option of redeeming himself, and that this system shows some specific traits in comparison with the Mesopotamian legal collection.

Robert B Salters (University of St Andrews)

OBSERVATIONS ON THE TARGUM TO QOHELETH

ABSTRACT

The Targum to Qoheleth is, like some other Targumim, a blend of translation and midrash. Its main value, therefore, is in the area of the history of interpretation where its paraphrastic style reveals the presuppositions and the agenda of the Targumist. When the latter is in midrashic mode he often reveals a close acquaintance with Qoheleth Rabbah. However, there are occasions where one can detect that the rendering presupposes a particular reading which may either support MT or reflect a reading which can be found in another Version.

Johann Cook (University of Stellenbosch)

TOWARDS THE DATING OF THE TRADITION "THE TORAH AS SURROUNDING FENCE"

ABSTRACT

The tradition concerning the "Torah as a surrounding fence" could be dated early or late. It could be a late tradition for it appears in the Mishna and later in the Babylonian Talmud which in its final form dates from after the 5th century CE. A related but somewhat different tradition appears in the LXX Proverbs and in the Letter of Aristeas. Here the Torah actually has a fence around it and is not a fence itself. There are moreover differences between the role of the torah in these two writings. This article argues that these differences are the result of contextual factors. The traditions which appear in LXX Proverbs and in Aristeas should be taken as the original form.

Peter W Flint (Trinity Western University), Patrick W Skehan[†] (Washington) & Eugene Ulrich (Notre Dame)

Three Psalms of Praise from Qumran: the preliminary editions of 4QPs^L and 4QPs^N

ABSTRACT:

This article presents the first editions of two Psalms manuscripts from Cave 4 at Qumran, preceded by a brief introduction to the Psalms scrolls from the Judaean Desert.

Heinz-Dieter Neef (Eberhard-Karls-Universität Tübingen)

"ABRAHAM! ABRAHAM!" GEN 22,1-19 ALS THEOLOGISCHE ERZÄHLUNG

ABSTRACT

The narrative of Abraham's temptation (Gen 22,1-19) should be dated at the end of the 7th century B.C. The missing reference to the 'Priesterschrift' should be considered as terminus ad quem. The narrative can be designated as a 'theological narrative' because God is characterized as an incomprehensible but reliable God. The call of the angel 'Abraham! Abraham!' is the most important point of the narrative. Gen 22,1-19 is a theological narrative about the future and the trust in God.

Philip A Noss (United Bible Societies)

SCRIPTURE TRANSLATION IN AFRICA: THE STATE OF THE ART

ABSTRACT

From the translation of the Septuagint in Alexandria two centuries before the birth of Christ up to the present time, Scripture translation has been a major factor in the growth of the Christian church in Africa. Bibles have been translated into Africa's major languages, portions of the Bible have been translated into a third of the continent's languages, and translation work goes on today with the aid of computers and the latest linguistic theory at a rate unprecedented in history. However, the history of Bible translation in Africa has been recorded only haphazardly. The story of translators' choices of words and expressions in their rendering of the Biblical Message has yet to be recounted, the record of Scripture translation remains to be interpreted in the light of the life and theology of the church in Africa.

Hans Ausloos (KU Leuven)

**THE NEED FOR A "CONTROLLING FRAMEWORK"
IN DETERMINING THE RELATIONSHIP BETWEEN
GENESIS–NUMBERS AND THE SO-CALLED
DEUTERONOMISTIC LITERATURE**

ABSTRACT

In the present debate concerning the origin and the composition of Genesis–Numbers, the question of the relationship between this corpus and the so-called Deuteronomistic literature plays an important role. This fits within the tendency to relate many pericopes from the Pentateuch – and even the origin of the Pentateuch itself – to a redaction that is dependent on the book of Deuteronomy and the rest of the Deuteronomistic History. However, the lack of criteria for attributing a pericope to a "(post)-Deuteronomistic" redaction is significant. In this respect, the notion of a "controlling framework" (J. Van Seters) – i.e. the Old Testament literature that can be dated relatively accurately as early or late – is of great importance. Therefore, in the present contribution, attention will be paid to the possibilities and the problems of this concept. This will be done on the basis of some examples taken from the epilogue of the book of the Covenant (Exodus 23:20-33).

Percy S F van Keulen (Leiden University)

The background of 3 Kgdms 2:46C

ABSTRACT

Unlike most paragraphs of the supplements at 3 Kgdms 2:35a-o and 46a-l, v. 46c lacks a counterpart in the main text of 3 Kingdoms and MT 1 Kings. The obscure meaning of this paragraph, which is due to the presence of a hapax, is a major obstacle for any attempt at connecting v. 46c with other passages in the text of MT or LXX. By combining data presented by v. 46c itself and paragraphs 46d and 35i, this article makes the suggestion that v. 46c is to be related to MT 1 Kgs 9:19b. It is argued that v. 46c is a midrashic note based on the MT text, in which the enigmatic hapax δυναστεύματα of v. 46c represents מְשָׁלָהּ (or some other form of מְשָׁלָהּ) of 1 Kgs 9:19b. On the basis of this assumption, three possible views on the genesis and meaning of v. 46c are presented.

Bénédicte Lemmelijn (KU Leuven)

As Many Texts as Plagues. A Preliminary Report of the Main Results of the Text-Critical Evaluation of Exod 7:14–11:10

ABSTRACT

Against the background of the author's doctoral dissertation on the so-called 'Plague Narrative' in Exod 7:14–11:10, and more particularly its text-critical part, the present article aims firstly at describing the different textual witnesses of Exod 7:14–11:10 and their textual variants. Secondly, after having designed rather theoretically which methodological working model has been used, the main results of the text-critical evaluation will be summarised.

Ed Noort (Rijksuniversiteit Gröningen)

4QJosh^A and the History of Tradition in the Book of Joshua

ABSTRACT

The developments in Qumran studies related to Joshua (1996-1999) are discussed in the forthcoming first fascicle of the Joshua commentary (Biblische Kommentar Neukirchen-Vluyn VI/I). The starting point for the tradition of Joshua 8,30ff. is Deut 27,4.8.5-7 related to Ex. 24,4ff. The erection of stones and altar directly after the crossing of the Jordan (Deut. 27,2f.) is the stage where the mountains Ebal and Gerizim are moved to a position in the neighbourhood of Jericho/Gilgal (Deut 11,30; 4QJosh^a) Although many problems of the text still remain, there is a high probability that 4QJosh^a, the oldest text witness we have for the book of Joshua, gives (parts of) the scene of MT Joshua 8:30-35 a place after MT Ch. 4, that is at the beginning of Ch. 5. The later MT traditions move the scene to a position after the conquest of Ai for theological reasons. The final stage of this development is represented by Flavius Josephus, who positioned the content of Jos 8,30ff between conquest and partition (Antiquitates V 69f./MT Joshua 12-13).

P B Dirksen (University of Leiden)

THE COMPOSITION OF 1 CHRONICLES 26:20-32

ABSTRACT

The passage 1 Chron 26:20-32 comes from the hand of the author of Ch. 23-27, but, as is clear from 1 Chron 26:23, he has made use of a source. The text of this source has been preserved in the last three words of v 21 and vv 22-24, 29, 30; the remaining verses, 20, 21a, 25-28, 31f. are from the hand of the author himself. In the Excursus it is argued that the author of Ch. 23-27 has a penchant for "formal comprehensiveness" and a special interest in temple treasures and temple rooms.

Frank A Gosling (University of Sheffield)

AN UNSAFE INVESTIGATION OF JOB 19:25

ABSTRACT

The article seeks to consider the nature of the Septuagint's rendering of Job 19:25 and to try and establish the character of its exegesis. It begins this exercise by considering the difficult question of the Hebrew Vorlage of the Septuagint of Job and concludes that the Greek translator had a Hebrew text which was very similar to that of the MT. The exercise of establishing the Septuagint's exegesis is then begun by means of a commentary in which the text of the Septuagint is considered on a verse by verse basis. It is from this exercise that the Hebrew Vorlage is thus reconstructed and considered in detail. From this commentary on the Greek text and its variants the conclusion is thus reached that the translator had a deeper knowledge of Hebrew than has formerly been supposed.

Izak Cornelius (University of Stellenbosch)

THE ICONOGRAPHY OF THE CANAANITE GODS RESHEF AND BAAL: A REJOINDER

ABSTRACT

This article contains some corrections to The iconography of the Canaanite gods Reshef and Baal (Cornelius 1994a). It publishes two items of which the wrong images were initially included, discusses additional possible representations on stelae from Ugarit and also reacts to some reviews which have appeared on this monograph, notably the one by Lipiński (1996).

Marc Vervenne (KU Leuven)

METAPHORS FOR DESTRUCTION IN EXODUS 15

ABSTRACT

The semantic study of the key-terms עָרַם, נִצַּב, נָר and קָפָא in Exod 15:8 reveals that there is no mention of the Israelites 'crossing' through the sea simply because the same image is being used as that found in Exod 14 nor that there would be any need to demand for the presence of a particular vocabulary expressing the destruction of the pursuers. The metaphor of 'solidified water', which occurs in the narrative as well, is employed in the poem to describe the destruction of the 'enemy' by YHWH. The waters are 'piled up', 'risen up like a dam' and 'congealed' by YHWH so that they can then be released upon the over-confident pursuers and swallow them up.

BOOK REVIEWS

Van der Kooij, A 1998. *The Oracle of Tyre. The Septuagint of Isaiah 23 as Version and Vision* (VTS 71). Leiden: EJ Brill. pp. 214. ISBN 90-04-11152-2.

There are several distinct approaches to the interpretation of the Septuagint. Roughly speaking, one could group most of the students of FM Cross from Harvard together, those who concentrate on the parent text (*Vorlage*), as it were. A second grouping could be formed around the students of JW Wevers, retired Septuagintologist from Toronto. This school tends to concentrate on the Septuagint as a writing in its own right with less emphasis on the relationship with the parent text. Naturally not all representatives of any given group fit this picture totally. Emanuel Tov from the Hebrew University, for example, was a student of Cross as well as of Goshen-Gottstein and Talmon. He adopts a rather unique approach towards textual variety, which is to some extent the characteristic of the "Jerusalem school". His text-theoretical position is based on a *plurality of texts* concept over against the well-known *local text theory* of Cross.

A characteristic of these groups, generally speaking, is that they are rather bound by their theoretical points of departure and consequently do not have the scientific freedom to search for interpretations in ancient texts. Cross, for example, recently made it clear that he is still firmly sticking to his former theoretical position of being what he calls a clumper (Cross 1992:7)¹. As far as the Septuagint is concerned, he consequently leaves practically no room for the free interpretation of the translator. He, for example, agrees with Tov² that the texts of Proverbs exhibit "recensional differences" (Cross 1992:10). I have demonstrated that this is most probably not the case. The differences in the order of some chapters towards the end of LXX Proverbs are the result of the translator(s) free approach towards his parent text (Cook 1997:312-315)³.

Another characteristic of contemporary Septuagintal research is the overt emphasis being placed on the smaller picture, the lexeme/word. Very few scholars actually ever get beyond the minimum detail to the larger picture, namely the story. Arie van der Kooij is a welcome exception in this regard. In a series of publications since his

1 Some notes on a generation of Qumran studies, in: J Treballe Barrera & L Vegas Montaner (eds.), *The Madrid Qumran Congress*. Leiden: Brill, 1992.

2 E. Tov, "Recensional Differences between the Masoretic Text and the Septuagint of Proverbs", in: H.W. Attridge (*et al.*), *Of Scribes and Scrolls, Studies on the Hebrew Bible, Intertestamental Judaism, and Christian Origins Presented to John Strugnell*, Lanham, Maryland 1990, pp. 43-56.

3 J Cook, *The Septuagint version of Proverbs - Jewish and/or Hellenistic Proverbs? Concerning the Hellenistic colouring of LXX Proverbs*. Leiden: Brill, 1997.

doctoral dissertation (Van der Kooij 1981⁴) he has been concentrating on this larger picture, mostly in connection with the book of Isaiah. It must also be said that the amount of interpretation to be found in the Septuagint varies from book to book. It would seem that the books of Isaiah and Proverbs are comparable as far as this aspect is concerned.

In his most recent publication Van der Kooij clearly puts his theoretical cards on the table. He has a multivalent method "in order to avoid an atomist approach" (p. 1). He prefers not to analyse isolated instances of differences between the Septuagint and the Hebrew. He follows what can be called a contextual approach for "strong emphasis will be put on their (i.e. the differences' JC) actual context, first of all their immediate context in LXX Isa 23 itself, and further also in LXX Isaiah as a whole" (p. 1). Van der Kooij has a "holistic" approach which is concerned with interpretation on "a higher level" (p. 2). It is well-known that Van der Kooij sees the LXX Isaiah as a translation and an interpretation. To him two issues are at stake: the treatment of textual differences between MT and LXX (on a word-level, or what he calls a context-level) and the image one could have of a translator. Some would argue that the translator should be seen as a "dragoman", effectively a copyist, or as a learned "scribe" who was initiated into the interpretation of literary texts (p. 8). Van der Kooij has opted for the latter perception.

As one could expect he sets off with a historical outline dealing in a concise way with prominent interpretations since the work by Frankel in the middle of the previous century. As far as Isaiah is concerned he concentrates to some extent on the research by Ziegler and Seeligmann respectively. However, he also takes more recent studies into account, especially those who go beyond that by Seeligmann. Das Neves and Da Coste, like Van der Kooij, deal with the larger picture, the issue of coherence in larger translated units. Concentrating on the Greek text itself Van der Kooij formulates a novel approach which is more creative. In such cases the expression "free approach" should not be taken in the linguistic sense only, but also in a literary or "editorial" sense: the passage produced by the translator turns out to be, to some extent, a new text or composition (p. 13).

After formulating his methodology and attending to other introductory issues, the author moves on and demonstrates his wide-ranging method on Isaiah Chapter 23. In 6 closely related chapters he then deals with this chapter exhaustively. His point of departure is the Masoretic text which is discussed in detail in Chapter 2. In this chapter he focuses exclusively on the MT, taking the Masoretic divisions as point of departure. The first 14 verses are analysed, whereafter he deals with the second section. This chapter is ended with an excursus on the name Tarshish.

In Chapter 3 Van der Kooij deals with the Septuagint Isaiah 23 as a "text". In this context the LXX is firstly compared with MT whereafter it is dealt with in its own right. Chapter 4 deals with this chapter in the LXX as a "vision". The Septuagint is the focus of this chapter. The author firstly deals with prophecy as prediction and then demonstrates that LXX Isa 23 is to some extent an updated prophecy. This chapter is the heart of the book and Van der Kooij demonstrates the uniqueness of LXX Isaiah,

4 Van der Kooij, A 1981. *Die alten Textzeugen des Jesajabuches. Ein Beitrag zur Textgeschichte des Alten Testaments* (OBO 35). Freiburg/Göttingen: Universitätsverlag/Vandenhoeck & Ruprecht.

which "makes good sense if read in line with the hermeneutics of the time, that is to say, if understood as a predictive text which may refer to specific political events of its author" (p. 106). The author compares this chapter with a number of other biblical and extra-biblical texts, such as Dan. 11 and the Sib. Or. III and locates interesting common interpretational approaches.

An important contribution which the author makes is his taking into account of the Dead Sea scrolls. A part of Chapter 3 of the monograph discusses this chapter as it appears in 1QIsa^a. Another rather novel perspective is the author's view that the translator functions as a learned scribe and not exclusively or primarily as a literal renderer of his subject matter. With this insight as background Van der Kooij deals with the Hebrew text underlying LXX Isa 23 in order to determine how it was interpreted by the translator. Two conclusions are significant in this regard. Firstly the author argues that the Hebrew *Vorlage* underlying the LXX is very close to MT and that the Greek "is best understood as the result of a free and creative approach to its parent text". Secondly, the MT (*-ketib*) of Isa 23 is supported, to a large extent, by the Qumran texts (p. 160). To the author there is enough evidence that the translator should be described as a learned scribe who interprets creatively in the context of an ancient oracle.

The transmission and reception history of this chapter in the LXX is discussed in Chapter 6. Theodotion, the Hexapla via Eusebius of Caesarea and Jerome, the Antiochene text, the Alexandrian text and its interpretation by Cyril of Alexandria are addressed systematically. Chapter 7 provides the main conclusions of the book. As is his custom Van der Kooij argues logically and systematically. Especially significant is the representation of his material in a lucid and comprehensible fashion. The following important conclusions are reached. 1. MT Isa 23 has a coherence of itself. 2. The Old Greek differs markedly from MT and is a coherent text in itself. The function of "Carthage" in the text is crucial. 3. Certain political events have been interpreted as "signs of the time" (p. 186). These include the destruction of Carthage by Rome in 146 B.C.E.; the Parthian invasion in Babylonia and the involvement of Tyre in the Hellenization of Jerusalem. The other conclusions have already been discussed above. Van der Kooij has convincingly demonstrated that Isaiah 23 in its Septuagintal form is more than just a translation, it is also an *interpretation* and more specifically a *vision!* I reached conclusions about the historical context in which the Greek translator(s) of Proverbs functioned which seem to be in the same vein as these (Cook 1997:316-333).

The research by Van der Kooij has produced ground-breaking and daring results. Through his contextual approach he demonstrates that the translators of the Septuagint, certainly the book of Isaiah and I would add the book of Proverbs too, were well-trained scribes who themselves did not concentrate on the smaller picture. This book should be read by all who are interested in the way Septuagint translators approached their underlying parent texts. It is a laudable exposition in sound methodology and interpretation.

Johann Cook
University of Stellenbosch