



BULLETIN OF THE INTERNATIONAL ORGANIZATION  
FOR SEPTUAGINT AND COGNATE STUDIES

Volume 19      Fall, 1986

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## BULLETIN IOSCS

Published Annually Each Fall by  
**THE INTERNATIONAL ORGANIZATION FOR  
SEPTUAGINT AND COGNATE STUDIES**

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Claude Cox  
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### A NOTE OF APPRECIATION

The International Organization for Septuagint and Cognate Studies is pleased to acknowledge its debt to Professor Eugene Ulrich, Editor of Bulletins 13 through 18 from 1980 to 1985. Professor Ulrich's service to the organization has been continuous and varied. Before his tenure as Editor he served for three years as Treasurer and then for one year as Associate Editor. When his pressing academic commitments forced him to relinquish the editorship he was willing to serve again as Associate Editor--the position he now holds.

To all of these duties, Professor Ulrich brought unusual vigor and exceptional skill. The six issues he produced showed progressive levels of sophistication both in their form and content. The form of the recent issues can hardly be distinguished from that of typeset materials; the range and scope of the contributions and the contributors to the *Bulletin* in recent years has confirmed it as a truly international organ of scholarly communication thanks, in large measure, to Professor Ulrich's efforts.

The IOSCS was privileged to have the services of Professor Ulrich for these many years and wishes to extend to him hereby its esteem, appreciation and gratitude for his hundreds of hours of labor and care.

On behalf of the IOSCS  
Melvin K. H. Peters

## MINUTES OF THE IOSCS MEETING

23 November 1985 -- Anaheim Hilton

*Programme*

1:00 - 5:00 p.m. Albert Pietersma presiding

Benjamin G. Wright, University of Pennsylvania  
 "The Influence of the Greek Pentateuch on the Greek of Ben Sira"

Melvin K.H. Peters, Duke University  
 "Unique Passages in the Coptic (Bohairic) Pentateuch: Inner  
 Corruptions or Textual Traditions?"

D. Brent Sandy, Grace College  
 "Alexandrian Scholarship and the Septuagint"

Bernard Taylor, Hebrew Union College  
 "An Analysis of Manuscripts בֹּרַחַת in 1 Reigns: A New Methodology"

Richard Nysse, Lutheran Northwestern Theological Seminary  
 "Lucianic and Theodotianic Agreements in Samuel"

Peter Cowe, Columbia University  
 "Variations in the Vorlage and Translation Technique between Two  
 Strata of Armenian Chronicles"

Claude Cox, Brandon University  
 "Hexaplaric Materials Preserved in the Armenian Bible"

*Business Meeting*

The meeting was called to order by the President, Professor Albert Pietersma, at 5:00 p.m.

1. The minutes of the 1984 meeting in Chicago were read and approved.
2. Business arising from the minutes
  - a. Proceedings of the 5th Congress of IOSCS (Salamanca) have appeared in print (ed. N. Fernández Marcos).
  - b. For the 6th Congress (Jerusalem) there will be no overlap with the International Meeting of SBL.

3. President's Report.
    - a. The 6th Congress of the IOSCS will be held in conjunction with the 12th congress of the IOSOT, Jerusalem, Aug. 21-22, 1986. The programme, which features two symposia, is in its final stages.
    - b. Forum in textual criticism will be held at the Ancient Biblical Manuscript Center in Claremont, Tuesday, Nov. 26, 2:00 - 6:00 p.m.
    - c. The IOSCS will not meet with SBL in 1986.
    - d. The IOSCS mailing list has been given to the Ancient Biblical Manuscript Center, Claremont, so that IOSCS members can receive materials of interest.
    - e. The Executive Committee recommends the following:
      - 1) That membership subscription fee be increased to \$5.00. (Carried).
      - 2) That M. K. H. Peters be appointed Editor of the *Bulletin* and E. Ulrich become Associate Editor. (Carried)
    - f. The President moved a vote of thanks to Prof. Ulrich for his splendid work as Editor.
  4. Treasurer's Report.  
Balance on hand as of June 30, 1985 was \$699.57.
  5. Editor's Report (Ulrich).  
*Bulletin* 18 is about to appear.
  6. SCS Editor's Report (Cox).  
Two manuscripts have been published this year: J. R. Miles, *Retroversion and Text Criticism: The Predictability of Syntax in an Ancient Translation from Greek to Ethiopic*; L. J. McGregor, *The Greek Text of Ezekiel*. R. A. Kraft and E. Tov, *Computer Assisted Tools for Septuagint Studies* vol. 1 is in press.
  7. Professor E. Tov moved a vote of thanks to the President.
- There being no further business, the meeting was adjourned at 5:30 p.m.

Respectfully submitted,

A. Pietersma

## IOSCS TREASURER'S REPORT

July 1, 1985 - June 30, 1986

Initial Balance (6/28/85).....	\$	699.57
Payments Received.....		<u>+1,204.67</u>
7/01/85	496.81	3/31/86 (int.) 19.08
7/15/85	9.00	4/01/86 224.00
9/30/85 (int.)	14.92	5/29/86 155.00
10/21/85	8.50	6/30/86 (int.) 13.05
11/25/85	246.00	
12/31/85 (int.)	17.31	
Expenses.....		<u>-1,027.86</u>
		\$876.38
7/15/85	(mailing expenses) 19.11	
4/22/86	(printer) 695.00	
	(mailing expenses) 313.75	
Balance as of 6/30/86.....	\$	876.38

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## NEWS AND NOTES

### *Changes in the Bulletin*

With this issue, a new subscription price and a new Editor for the *Bulletin* are in place. Persons who have paid for several years in advance at the old rate are not required to pay the difference. The Editor invites contributions and notes to the *Bulletin*.

### *A Note on the Text of Rahlfs 928*

Among papyri preserving portions of the Septuagint, P. Antinoopolis 8/210 = Rahlfs 928 must surely be one of the most intriguing, for it offers a glimpse of a text of the Proverbs which seems not to have survived in any other Greek witness. "Glimpse" is a term used advisedly, for the papyrus is unfortunately in a very poor state of repair. Nevertheless, it is perhaps by reason of its attestation of a unique text as much as its state of preservation that first C. H. Roberts and then G. Zuntz found such difficulty in reconstructing the text. Yet one important ally in the task of reconstruction has not been fully exploited, namely the Coptic version of Proverbs in Sahidic. This version is known in several slightly differing dialectal forms, which seem to reflect the existence of an earlier Sahidic form itself presupposing an early and distinctive text of the Septuagint Proverbs. It turns out that this original Coptic and 928 are very closely related textually and in other respects (*pace* Roberts).

The situation found in the Proverbs is not dissimilar from that met and brilliantly analysed by Rahlfs for the Psalter. There Rahlfs, chiefly by recourse to the Sahidic version, identified his so-called "oberägyptisch" text-type, and substantial portions of this text-type have been subsequently recovered in the form of Bodmer 24, which supplements the materials available to Rahlfs. Especially interesting for the study of 928 is the fact that Rahlfs has occasionally preferred the readings of the "oä" text in his edition of the Psalter (e.g. at Ps. 17:44), suggesting that some distinctive readings of that text-type belong, in his view, to OG. It remains to be demonstrated that 928-Sa for Proverbs represents a similar text-type to Bodmer 24-Sa for Psalms. Should this prove to be the case, the Sa of Proverbs would clearly assume a particular significance for any

edition of that book, and the possibility might arise that Sa alone preserved a (more) original LXX against all else. This compares interestingly with the text of LXX Job as edited by Ziegler.

Our own work involves both reconstruction of 928, including the identification of some newly-discovered and some old but previously unidentified fragments, as well as a study of the text-type, especially as it relates to Sa and the possibility of its representation of the "oä" text-type of Proverbs. Especially interesting in this regard is the occasional but seemingly not accidental agreement between Co, 928 and Syh, as well as the apparent attestation by 928 of the Theodotonic additions to Proverbs and other distinctively Hexaplaric phenomena. Not unimportant preliminary tasks to the edition of the LXX Proverbs are thus in hand.

The preceding note was solicited from R. G. Jenkins. Those with interests in his work may contact him at 49 Empress Rd, Surrey Hills 3127, Victoria, Australia.

#### *Maredsous Colloquium on the Bible and the Computer*

The computer processing of biblical texts developed about twenty years ago among a few Centres which acted as path-finders, and with the publications of the "Computer Bible" by J. Baird (Wooster, USA), the work of G. Weil (Nancy, France) and A. Q. Morton (Edinburgh, U. K.). Since then, a large number of centres have emerged and we have become conscious of the need for better communication between scholars, for an exchange of methods and results, and for better information for the benefit of those who are interested in the "Bible and Computer" field.

This is the prime goal of the "Computer Assisted Research Group" which works on an annual basis within the "Society of Biblical Literature Meeting" in the United States. This was also the aim of the "Association Internationale Bible et Informatique" when it decided to organize, in co-operation with the "Faculté de Théologie de l'Université Catholique de Louvain-la-Neuve," a Colloquium on the theme "Bible and Computer: The Text," on the campus of the University, on September 2-4, 1985. This initiative proved a real success since more than 100 persons from various horizons and countries attended.

The assembly was united by a devotion to the Bible and a willingness to use computers with efficiency on its behalf. Participants spent three intensive days working, exchanging information and getting to know each other's work and activities.

The proceedings of this conference are now available through the Secrétariat du Colloque Bible et Informatique, Abbaye de Maredsous, B-5198 Denée, BELGIQUE.

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**1 KINGS 8: A SAMPLE STUDY INTO THE TEXTS OF KINGS  
USED BY THE CHRONICLER AND TRANSLATED BY THE  
OLD GREEK<sup>1</sup>**

**Steven L. McKenzie**

**Rhodes College**

The importance of the Samuel fragments from Qumran for our understanding of the development of the text of the Hebrew Bible and the relationship of the witnesses to its text can hardly be exaggerated. The agreement in readings in those fragments with other witnesses such as the LXX, Chronicles, and Josephus has illustrated the variety of early textual families and has confirmed the value of these witnesses for attempts to restore the original readings (Albright, 1955; Cross, 1964, 1966, 1974; Ulrich). These witnesses have indicated the haplographic nature and generally inferior quality of the MT in Samuel. The 4QSam<sup>a</sup> fragments also led to the discovery that the text of Samuel used by the Chronicler was of a different type from that of the MT.<sup>2</sup> Hence, the significance of the fragments goes beyond the bounds of "lower criticism" in affording us a more precise understanding of the Chronicler's editorial techniques.<sup>3</sup>

While the evidence of the "Dead Sea Scrolls" has led to new treatments of the textual history and witnesses in many books (Ulrich, pp. 33-36), the books of Kings have generally been neglected in this respect.<sup>4</sup> This neglect has been due to the overshadowing of the Kings material by the startling revelations of the fragments for Samuel. Since the Qumran material for Kings is minimal,<sup>5</sup> some scholars have assumed that the witnesses to the text of Kings belong to the same textual families as they do in Samuel. Thus, since the Chronicler used a text of Samuel of a different type from the MT, it is assumed that the

Chronicler's text of Kings was also of a different type from the MT (Lemke, 1965: 362-363; De Vries, lix).

Another aspect of this neglect is related to the frequently wide variations between the MT and the LXX in Kings. In the  $\gamma\gamma$  section (1 Kgs 2:12-21:43), isolated by Thackeray, the LXX attests several lengthy pluses (2:35a-o; 2:46a-1; 12:24a-z) and a very different order vis-à-vis the MT, particularly in chapters 4-7, besides a plethora of briefer variants. Some have attempted to explain these differences, especially the variant order and the "miscellanies," as tendentious changes by translators (Wevers; Gooding, 1965a, 1965b, 1965c, 1967a, 1967b). However, the agreement of 4QSam<sup>a</sup> readings with the LXX against the MT would indicate that the Greek readings in Kings should be taken more seriously as representing a variant text type, particularly in the  $\gamma\gamma$  section of Reigns where the Old Greek is extant.<sup>6</sup> In short, the treatment of the textual witnesses in Kings in this century has a dash of irony. The lack of careful scrutiny of the textual witnesses to Kings has led, on the one hand, to an uncritical acceptance for Kings of the situation with regard to the Chronicler's *Vorlage* of Samuel. On the other hand, some have apparently dismissed the evidence from Samuel for the LXX as an independent witness to a distinct text type as not applicable in Kings. My purpose here is to exhibit evidence that challenges both of these positions.

1 Kgs 8 is ideal as the focus for this investigation into the affiliation of the witnesses to the text of Kings because it is an extended narrative, for most of which the OG and parallels in Chronicles are extant.<sup>7</sup> These three major witnesses are abbreviated as follows: MT of Kings = K, MT of Chronicles = C, Old Greek of Kings = OG. I shall deal with specific readings in this passage under three categories of relationships between these three witnesses: (1) OG = C ≠ K, (2) K = C ≠ OG, and (3) K ≠ C ≠ OG.

#### I. OG = C ≠ K

Readings in which the OG and C agree against K are few in a passage the length of 1 Kgs 8. These readings can be organized into the five categories

discussed below. The references are to the verse(s) in 1 Kgs 8 and the parallel in 1 Chronicles.

#### A. Expansion or corruption in K

##### 1. 8:33//6:24

K: wsbw 'lyk

C: wsbw

OG: και επιστρεψουσιν = wsbw

##### 2. 8:46//6:36

K: 'l 'rṣ h'wyb

C: 'l 'rṣ

OG: εις γην = 'l 'rṣ

The words 'lyk and h'wyb appear to be expansions in K.

#### B. OG *Vorlage* is uncertain

##### 1. 8:32,34,43,45//6:23,25,33,35

K: hsmym

C: mn hsmym

OG: εκ του ουρανου

In each of these verses, the OG stands in apparent agreement with C in reading the preposition. However, it is possible that the translator supplied the preposition and that his *Vorlage* contained the same reading as K. Even if the OG *Vorlage* did have *mn* in these cases, it would not be a strong argument for the affiliation of the Hebrew texts of Kings underlying the OG and C. It is easy to see how the preposition could have entered independently into each text, supplying a felt need for it in a text like that of K.

2. 8:33//6:24

K: 'sr yht'w lk

C: ky yht'w lk

OG: οτι αμαρτησονται σοι

The Greek particle *hōti* is used more commonly for *ky*, but it can be used to translate 'sr.

### C. Difference of singular vs. plural

1. 8:15//6:4

K: wbydw

C: wbydyw

OG: και εν ταις χερσιν αυτου = wbydyw

2. 8:42//6:32

K: wb' whtpll

C: wb'w whtpllw

OG: και ηξουσιν και προσευξονται = wb'w whtpllw

3. 8:44//6:34

K: 'l 'ybw

C: 'l 'ybyw

OG: επι τους εχθρους αυτου = 'l 'ybyw

In each of these cases the original reading is uncertain, and it is easy to see how secondary readings could occur independently in the witnesses. They are, after all, matters of the omission or addition of a *waw* or *yod* next to another *waw* or *yod*.

### D. Different order

1. 8:29//6:20

K: lylh wywm

C: ywmm wlylh

OG: ημερας και νυκτος = ywm(m) wlylh

2. 8:39//6:30

K: ky 'th yd't lbdk

C: ky 'th lbdk yd't

OG: οτι συ μονωτατος οιδας = ky 'th lbdk yd't

In both of these passages the original order is uncertain. It is possible that K is secondary and that C and the OG merely agree in the primitive reading.

### E. Independent expansion likely

1. 8:26//6:17

K: w'th 'lhy y'sr'l

C: w'th yhw'h 'lhy y'sr'l

OG: και νυν κυριε ο θεος ισραηλ = w'th yhw'h 'lhy y'sr'l

2. 8:27//6:18

K: ky h'mnm ysb lhym 'l h'rs

C: ky h'mnm ysb 'lhym 't h'dm 'l h'rs

OG: οτι ει αληθως κατοικησει ο θεος μετα ανθρωπων επι της γης

3. 8:63//7:5

K: wyzbh slmh

C: wysbh hmlk slmh

OG: και εθυσεν ο βασιλευς σαλωμων = wyzbh hmlk slmh

Par: και εθυσιασεν σαλωμων

In the examples from 8:26//6:17 and 8:63//7:5, the OG and C clearly agree in expansion. However, the expansions in these two cases are so common and so minor that they could have arisen independently in the witnesses. In 2 Chr 7:5, Paralipomena lacks "the king," indicating that the original reading in Chronicles did not include the expansion. In the case of 8:27//6:18, the OG and C seem to attest the same plus, although it is not certain that μετα ανθρωπων actually translates 't h'dm. If these two witnesses do have the same reading it could be explained as independent expansion. Alternatively, the minus in K may be due to intentional omission motivated by a pious reluctance to have God dwelling with men. In any event, this single passage does not provide a strong argument for the affiliation of the OG and C in our sample text, especially in light of the evidence which follows.

The variants just treated in five categories represent all of the agreements of the OG and C against K in 1 Kgs 8 and its Chronicles parallel. The paucity of such agreements and the insignificance of those which do occur are striking. There is no decisive evidence in any of the readings examined for the affiliation of the OG and C against K. In no case did the OG and C agree in a clearly secondary reading that could not have arisen independently in each. This is not the result one expects to find in a narrative of this length if, as in the case of Samuel, the Chronicler's text of Kings were more closely aligned with the OG than with the MT.

## II. K = C ≠ OG

The agreements of K and C against the OG in 1 Kgs 8 are far more numerous than those cases in the category just treated. Unlike the previous category, the list of agreements of K and C against the OG in 1 Kgs 8 is too long to be given in its entirety. A partial list of the most obvious examples of agreement between the received texts in minor expansion follows.

### A. Minor expansion

#### 1. 8:6//5:7

K, C: wyb(y)'w hkhnym 't 'rwn bryt yhwh 'l mqwmw

OG: και εισφερουσιν οι ιερεις την κιβωτον  
εις τον τοπον αυτης = wyb'w hkhnym 't  
h'rwn 'l mqwmw

The words *bryt yhwh* represent an expansion.

#### 2. 8:8//5:9

K, C: wyhy(w) sm 'd hywm hzh

This line is lacking in the OG. It appears to be a gloss or an expansion in the Hebrew witnesses.

#### 3. 8:14//6:3

K, C: wybrk 't kl y'sr'l

OG: και ευλογησεν ο βασιλευς παντα Ισραηλ =  
wybrk hmlk 't kl qhl y'sr'l

The *hmlk* reflected in the OG is an expansion as is the *qhl* found in the received texts.

#### 4. 8:17//6:7

K, C: wyhy 'm lbb dw(y)d 'by

OG: και εγενετο επι της καρδιας του πατρος  
μου = wyhy 'l lbb 'by

The MT witnesses contain an expansion in the name "David."

#### 5. 8:19//6:9

K, C: rq 'th l' tbnh hbyt

OG: συ ουκ οικοδομησεις τον οικον =  
'th l' tbnh hbyt

The particle *rq* appears to be an expansion.

## 6. 8:20//6:10

K, C: k'sr dbr yhwh

OG: καθως ελλαθησεν = k'sr dbr

The divine name in the Hebrew witnesses is an expansion.

## 7. 8:26//6:17

K: y'mn n' dbryk 'sr dbrt l'bdk dwd 'by

C: y'mn dbrk 'sr dbrt l'bdk ldwd

OG: πιστωθητω δη το ρημα σου τω Δαυιδ τω πατρι μου = y'mn n' dbrk ldwd 'by

The original reading was probably *y'mn dbrk ldwd 'by*. All three witness contain expansive elements. However, the MT witnesses agree in the expansion *'sr dbrt*.

## 8. 8:28//6:19

K, C: wpnyt 'l tplt 'bdk w'l thntw yhwh 'lhy  
ism' 'l hnh w'l htphOG: και επιβλεψη επι την δεησιν μου κυριε  
ο θεος Ισραηλ ακουειν της τερψεως =  
wpnyt 'al thnty yhwh 'lhy y'sr'l ism' hnh

Several differences are evident in this verse between the OG on the one hand and the Hebrew witnesses on the other. However, the expressions *'l tplt 'bdk* and *w'l htph* in K and C appear to be expansions as the result of the frequent use of *tph* in this context.

## 9. 8:37//6:28

K, C: r'b ky yhyh b'rs

OG: λιμος εαν γενηται = r'b ky yhyh

The word *b'rs* in the MT witnesses is expansionistic.

## 10. 8:38//6:29

K, C: (w)kl 'mk y'sr'l

This line is not reflected in the OG and seems to be an expansion.

## 11. 8:40//6:31

K, C: 'l pny h'dmh

OG: επι της γης = 'l h'dmh

The word *pny* is an expansion.

## 12. 8:41//6:32

K, C: 'sr l' m'mk y'sr'l

OG: ος ουκ εστιν απο λαου σου = 'sr l' m'mk

The name "Israel" in K and C is an expansion.

## 13. 8:43//6:33

K(M), C(M): lm'n yd'wn kl 'my h'rs 't smk

OG: οπως γνωσιν παντες οι λαοι το ονομα σου  
= lm'n yd'wn kl 'mym 't smk

The word *h'rs* in the Hebrew witnesses is an expansion.

## 14. 8:49//6:39

K, C: 't tpltm w't thntm w'syt msptm

This line is lacking in the OG. It appears expansionistic and has probably entered the text as the result of similar expressions in the context.

These examples illustrate the consistent agreement of the Hebrew witnesses against the OG in secondary readings. This evidence suggests two conclusions. First, it indicates the affiliation of K and C as over against the OG. This would mean that the alignment of the textual witnesses by families within Kings is different from their alignment in Samuel. Secondly, it indicates that the OG is a valuable witness to the text of Kings. To be sure, there are examples of secondary readings in the OG in 1 Kgs 8. We have already seen that the OG attests an expansion in 8:14. Other examples of secondary OG readings are given below.

#### B. Secondary OG Readings

##### 1. 8:15//6:4

K, C: brwk yhw h 'lhy y'sr'l

OG: ευλογητος κυριος ο θεος Ισραηλ σημερον =  
brwk yhw h 'lhy y'sr'l hywm

The *hywm* reflected in the OG reading is an expansion.

##### 2. 8:21//6:11

K, C: bryt yhw h 'sr krt 'm 'btynw

OG: διαθηκη κυριου ην διεθετο κυριος μετα των  
πατερων ημων = bryt yhw h 'sr krt yhw h 'm 'btynw

The second occurrence of the divine name in the text reflected by the OG is an expansion.

##### 3. 8:24//6:15

K, C: dbrt lw wtdbr bpyk

OG: ελαλησας εν τω στοματι σου = dbrt bpyk

The OG has lost the translation of this phrase by haplography occasioned by the recurrence originally of the word ελαλησας.

##### 4. 8:27//6:18

K, C: 'p ky hbyt hzh 'sr bnyty

OG: πλην και ο οικος ουτος ον οικοδομησα τω  
ονοματι σου = 'p ky hbyt hzh 'sr bnyty lsmk

"To your name" reflected in the OG is an expansion.

##### 5. 8:29//6:21

K, C: 'l hmqwm hzh

OG: εις τον τοπον τουτου ημερας και νυκτος =  
'l hmqwm hzh ywm wlylh

The expression "day and night" in the OG is an expansion. It has been brought on by the occurrence of the same expression earlier in the verse. The comparison of the witnesses in 1 Kgs 8 where there are parallels in Chronicles produces fewer secondary readings on the part of the OG than those shared by K and C. In general, the OG appears to represent a better text of 1 Kgs 8 than does the MT.

#### C. Other Agreements

There are other agreements of the Hebrew witnesses against the OG in 1 Kgs 8 that are more than minor expansions. These readings confirm the two conclusions suggested above. In 8:1-5//5:2-6 the received texts agree in a number of expansions against the OG.

##### 1. 8:1-5//5:2-6

###### a. 8:1//5:2

K: 't zqny y'sr'l w't kl r'sy hmtwt n'sy'y h'bw't  
lbny y'sr'l 'l hmlk slmh yrwslm

C: 't zqny ysr'l w't kl r'sy hmtwt nsy'y  
h'bw't lbny y'sr'l 'l yrwslm

4QKgs<sup>a</sup>: ['t zqny y'sr'l w't kl r]'sy hmtwt n'sy[y  
h'bw't lbny y'sr'l 'l hmlk slmh yrwslm]

OG: παντας τους πρεσβυτερους Ισραηλ εν Σιωβ =  
kl zqny y'sr'l bsywn

The references to the heads of the tribes and the leaders of the fathers' houses shared by K, C and 4QKgs<sup>a</sup> is expansionistic. The OG readings appears to be original, although the *kl* it reflects may be an expansion.

b. 8:2-3a//5:3-4a

K: wyqhlw 'l hmlk slmh kl 'ys y'sr'l  
byrh h'tnym bhg hw' h'hd's hsb'y  
(3) wyb'w kl zqny y'sr'l

C: wyqhlw 'l hmlk kl 'ys y'sr'l bhg hw'  
h'hd's hsb'y (4) wyb'w kl zqny y'sr'l

4QKgs<sup>a</sup>: [wyqhlw 'l hmlk (slmh) kwl 'ys  
y'sr'l byrh h'tny]m bhg hw' h'ds  
hs[by'y wyb'w kwl zqny y'sr'l]

OG: εν μηνι αθαμειν = byrh h'tnym

The OG reading is again primitive. C has lost *byrh h'tnym* by haplography (homioarchton with *bhg*). The additional information in which the Hebrew witnesses essentially agree is the result of expansion.

c. 8:4//5:5

K: wy'lw 'tm hkhnym whlwym

C: h'lw 'tm hkhnym hlwym

4QKgs<sup>a</sup>: [wy'lw 'tm h]khnym whlwym

The OG lacks this line entirely, and it again appears to be an expansion in which the Hebrew witnesses essentially agree.<sup>8</sup>

d. 8:5//5:6

K: whmlk slmh

C: whmlk slmh

4QKgs<sup>a</sup>: whmlk slmh

OG: και ο βασιλευς = whmlk

Solomon's name is an expansion shared by K, C, and 4QKgs<sup>a</sup>.

e. 8:5//5:6

K: wkl 'dt y'sr'l hnw'dym 'lyw

C: wkl 'dt y'sr'l hnw'dym 'lyw

OG: και πας Ισραηλ = wkl y'sr'l

'dt and hnw'dym 'lyw are again expansions attested by the received texts but not by the OG. 4QKgs<sup>a</sup> is not extant at this point.

The language and content of these expansions or glosses are striking. The expansions all share a concern for cultic matters. This might lead one to suspect that these are the Chronicler's additions that have been secondarily added to K. However, the language of the expansions is not characteristic of Chronicles, nor for that matter, of the Deuteronomistic History. Rather, it is Priestly language. The words *na'si'*, *matteh*, and *'edah* are found in these pluses and are all P words. Moreover, the pluses are also attested in several cases in 4QKgs<sup>a</sup>. These verses therefore, apparently attest revision by a Priestly

editor. The occurrence of the expansions in 4QKgs<sup>a</sup> but not in the OG indicates that the revisions were incorporated within a single text type which the received texts of Kings and Chronicles as well as 4QKgs<sup>a</sup> reflect. Minor differences in K and C in these verses indicate that their similarity is not the result of secondary borrowing from one received text to the other.

2. 1 Kgs 8:12-13 (MT): 'z 'mr slmh yhwh 'mr lskn b'rpl (13)  
bnh bnyty byt zbl lk mkwn lsbtk 'wlmym

2 Chr 6:1-2 (MT): 'z 'mr slmh yhwh 'mr lskwn b'rpl (2)  
w'ny bnyty byt lk wmkwn lsbtk 'wlmym

1 Kgs 8:53a (OG): τότε ελαλησεν Σαλωμων υπερ του οικου  
ως συνετελεσεν του οικοδομησαι αυτου  
ηλιου εγυωρισεν εν ουρανω κυριος ειπεν  
του κατοικειν εκ γυφου οικοδομησον  
οικον μου οικον εκπρεπη σεαυτω του  
κατοικειν επι καινοτητας

On the basis of the OG, Gray (pp. 195-196) has attempted to restore the poetic fragment here as follows:

yhwh ha-semes hekin (or hophia) ba-samayim  
wayyo'mer liskon ba'arapel  
bano baniti beyt zebul leka  
makon lesibteka 'olamim

While his reconstruction may not be correct in every detail, Gray is certainly justified in seeing the OG as reflecting a better text of the poem than is preserved in the Hebrew witnesses. The original placement of the poem is uncertain. However, the fact the K and C essentially agree in a corrupt reading is significant. Just as significant is the fact that they do not agree exactly. Where K has *bnh bnyty* C has *'ny bnyty*. This indicates that these two

witnesses agree not because of secondary appropriation of one to the other but because they reflect the same textual family.

3. 8:37//6:28

K: sdpwn yrqwn 'rbh hsyl

C: sdpwn wyrqwn 'rbh whsyl

OG: εμπυρισμος βρουχος ερυσιβη = sdpwn 'rbh  
yrqwn

The Hebrew witnesses detail four kinds of disaster while the OG mentions only three. There is no reason to suspect haplography in the OG text, and the Hebrew witnesses apparently attest conflation in the additional term *hasil*.

### III. K ≠ C ≠ OG

In each of the three previous passages the OG attests the best text and the Hebrew witnesses agree in a secondary reading. One final example where the witnesses vary widely again illustrates the superiority of the OG text and the affiliation of the MT witnesses. This final example comes from the last two verses of 1 Kgs 8. The narrative in 2 Chr 7:4-10 is not as closely parallel to 1 Kgs 8:62-66 as it has been for 1 Kgs 8:1-50a. This is due principally to the Chronicler's editorial reworking of the material. The evidence of 8:65-66//7:8-10 is important, nonetheless, because the nature of the text underlying the Chronicler's interpretive revisions is obvious.

1 Kgs 8:65-66 (MT):

wy's slmh b't hhw 't hhg wkl y'sr'l 'mw qhl gdwl mlbw' hmt 'd nhl  
msrym lpony yhwh 'lhynw sb't ymym wsb't ymym 'rb'h 'sr ywm (66) bywm  
hsmyny slh 't h'm wybrkw 't hmlk wykwl l'hlyhm 'smhym wtwby lb 'l kl  
htwbh 'sr 'sh yhwh ldwd 'bdw wly'sr'l 'mw

2 Chr 7:8-10 (MT):



wy' 's slmh 't hhg b't hhy' sb't ymym wkl y'sr'l 'mw qhl gdwl m'd mlbw' hmt 'd nhl msrym (9) wy' 'sw bywm hsmyny 'srt ky hntk hmbzh ' 'sw sb't ymym whhg sb't ymym (10) wbywm 'srym wslsh lhds hsb'y slh 't h'm l'hlyhm 'smhym wtwby lb 'l htwb'y 'sr ' 'sh yhwh ldwyd wslmh wly'sr'l 'mw

1 Kgs 8:65-66 (OG):

και εποιησεν Σαλωμων την εορτην εν τη ημερα εκεινη και πας Ισραηλ μετ' αυτου εκκλησια μεγαλη απο της εισοδου Ημαθ εως ποταμου Αιγυπτου ενωπιον κυριου θεου ημων εν τω οικω ω ωκοδομησεν εσθίων και πινών και εθφραινομενος ενωπιον κυριου θεου ημων επτα ημερας (66) και εν τη ημερα τη ογδοη εξαπεστειλεν τον λαον και ευλογησεν αυτον και απηλθεν εκαστος εις τα σκηνοματα αυτου χαιροντες και αγαθη η καρδια επι τοις αγαθοις οισ εποιησεν κυριος τω Δαυιδ δουλω αυτου και τω Ισραηλ λαω αυτου =

wy' 's slmh 't hhg bywm hhw' wkl y'sr'l 'mw qhl gdwl mlbw' hmt 'd nhl msrym lpny yhwh 'lhynw bbyt 'sr bnh 'klym wstym w'smhym lpny yhwh 'lhynw sb't ymym (66) wbywm hsmyny slh 't h'm wybrknw wyk 'ys l'hlyw 'smhym wtwby hlb 'l htwbym 'sr ' 'sh yhwh ldwd 'bdw wly'sr'l 'mw

The most primitive reading here is that of the OG. The text type represented by K and used by the Chronicler has suffered haplography in 8:65//7:8. The phrase, "before Yahweh our God in the Temple which he built eating, drinking, and rejoicing," is reflected in the OG but is lacking in the Hebrew witnesses. The loss of this material was triggered by homoioteleuton in the repetition of *lpny yhwh 'lhynw*. The ending of 8:65 in K is also corrupt. *sb't ymym* occurs twice by dittography. The dittography brought about a marginal gloss, *'rb'h 'sr ywm*, which has found its way into the text. 2 Chr 7:9 represents a further attempt by the Chronicler to clarify the reading of his Kings *Vorlage*. Finding a reference to two seven day periods in his text of Kings, the Chronicler distinguishes between the seven day altar dedication and

the seven day cultic festival. This is particularly significant for our study, because it means that the interpretation found here in Chronicles can only be explained as based on a text of the same family as K.

### Conclusions

What is of primary importance in this study is not the quantity of agreements between the Hebrew witnesses but their quality. The MT texts of 1 Kgs 8 and its parallels in Chronicles consistently agree in what the OG indicates are secondary readings. In contrast, the OG and C show no significant agreement against K. This fact suggests the affiliation of the MT witnesses. The same relationships between these witnesses hold true in other parts of 1 Kings where the OG is extant and there are parallels in Chronicles (McKenzie, 1985: excursus). The close similarity of the MT witnesses in contrast to the OG in 1 Kings cannot be explained as the result of secondary adjustment of one received text to the other for a least three reasons. First, there was no evidence in Samuel for this type of systematic revision of the MT of Samuel to the MT of Chronicles or vice-versa. Secondly, the agreement of 4QKgs<sup>a</sup> with secondary readings shared by K and C in 8:1-5 indicates that all three witnesses stand within a single textual tradition. Thirdly, minor differences between K and C in various passages that we have examined rule out secondary adjustment. This means that the situation for the Chronicler's text of Kings is different than it is for his text of Samuel. His text of Samuel was not proto-Masoretic (or more accurately proto-Rabbinic); his text of Kings was proto-Rabbinic. Either the Chronicler changed from Samuel to Kings in the type of text he employed or, more likely, the type of text adopted by the Rabbis as the received text changed from Samuel to Kings. If the Chronicler's text of Kings was indeed proto-Rabbinic, it has important implications for the understanding of the Chronicler's use of his source in the Deuteronomistic History. While the Chronicler's deviations from his Samuel source, particularly in minor matters, may often be ascribed to a different text of Samuel from the MT, one must take more seriously the possibility that where the Chronicler deviates from his Kings source he is introducing his own *Tendenz*.

A second conclusion from the evidence of 1 Kgs 8 relates to the value of the OG as a textual witness. The nature of the LXX readings in 1 Kgs 8 argues for taking it seriously as an independent witness in the  $\gamma\gamma$  section of Kings where the OG is extant. This conclusion is particularly significant for the questions surrounding the OG's variant order in 1 Kgs 5-7 and the so-called "miscellanies" in various spots in the OG section of Reigns. Certainly more work is needed in evaluating these major OG variants and attempting to explain their origin. The results of our study on 1 Kgs 8 tend to corroborate Trebolle's arguments for the originality of the OG order and miscellanies (1980: especially 274-324) against Gooding's efforts to dismiss them as the work of pedantic interpreters. Clearly, Gooding's very negative position on the value of the LXX as a witness to the text of 1 Kings can no longer be maintained. The OG is not just an important independent witness to a variant text type, but the evidence indicates that it should probably be regarded, generally speaking, as the best text of 1 Kings extant.

#### Notes

<sup>1</sup>This is a revision of a paper read at the 1984 SBL convention in Chicago. I am grateful to the Faculty Development Committee of Rhodes College for awarding me a grant for the summer of 1985 which enabled me to revise that presentation and to continue my research on the text of Kings.

<sup>2</sup>See Lemke (1963, 1965) who developed the seminal ideas of Albright and Cross along these lines.

<sup>3</sup>Trebolle (1980, 1984) also provides detailed illustrations of how the methodologies of "higher" and "lower" criticism may be used together in the analysis of a passage within Kings itself. On the importance of the Qumran discoveries in contributing to his analysis see 1980:371.

<sup>4</sup>Exceptions to this statement are the works of Shenkel and Trebolle.

<sup>5</sup>The texts from caves 5 and 6 are extremely fragmentary. They have been published by Baillet and Milik. None of the identified fragments from these caves contain readings from 1 Kings 8. The cave 4 fragments are unpublished. Prof. F. M. Cross has graciously allowed me access to his readings of them. They are also very few and fragmentary. Two 4QKgs<sup>a</sup> fragments are from 1Kgs 8.

<sup>6</sup>Barthélemy; Cf. Shenkel, pp. 5-8

<sup>7</sup>A more detailed treatment of all passages in the  $\gamma\gamma$  section of 1 Kings which are paralleled in Chronicles may be found in my 1985 volume.

<sup>8</sup>The line, *wy' lw 't h'rw*, as attested in C at the beginning of the verse is primitive. The OG's *Vorlage* lost this line because of any eye skip from the *'rw* at the end of the previous verse. K and 4QKgs<sup>a</sup> also attest this line with the expansion of the divine name after *'rw*.

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